A MEMOIR

OF THE

V. ROBERT TURLINGTON NOBLE,

B.A. OF SIDNEY SUSSEX COLLEGE, CAMBRIDGE,

MISSIONARY TO THE TELUGU PEOPLE IN SOUTH INDIA.

BY HIS BROTHER,

THE REV. JOHN NOBLE, B.A.
RECTOR OF NETHER BROUGHTON.

WITH MAP AND SIX ILLUSTRATIONS.

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INTRODUCTION.

I HAVE been requested by some of my late dear brother's most valued friends—earnest supporters of the cause of missions to the heathen—to write a Memoir of his life, and especially of his labours among the Telugu people of South India, where, with untiring zeal, for twenty-five years he exerted himself in educating the higher castes of Hindus, in order to raise up a Native Christian Ministry. There God graciously granted him such success that his school in Masulipatam has become 'one of the best in India.' There a goodly number of Brahmins, and young men of high caste, have been instructed in sound learning; and some, at the risk of life and earthly goods, have nobly renounced their idolatry and caste distinctions, and openly professed the faith of Christ, and are now preaching the Gospel to their brethren.

I have felt it a duty to comply with this request; and I consider it a privilege, and trust it may prove a blessing to others, to trace such a life from its first commencement in Divine grace, through a long course of industry, self-denial, and benevolence, with its varied trials and successes, to its final triumph over sorrow and death.

It was a noted saying among the wiser heathen, 'To see a good man struggling with adversity is a sight worthy of the gods.' St. Paul, in similar language, tells us on Divine authority, 'We are a spectacle to God, to angels, and to men.' If this be true of all Christian men, how especially is it applicable to the Christian Missionary in heathen lands! for where are such important conflicts carried on, and where such great and lasting interests involved?

Can it be a question, then, whether the man who devotes his whole life, from motives of pure benevolence, to rescue twelve millions of wretched idolaters from all their superstitions and crimes to the enjoyment of all that civilisation, purity, and peace, which the reception of Christian truth always brings with it, and which has elevated European nations, once equally barbarous with Asiatic, to their

present greatness and superiority;—can it be a question, I ask, that the man who deliberately chooses such an object as his calling and life-work, who pursues it with unflinching courage in the face of difficulties and discouragements, who never tires, never looks back, who for it sacrifices all things which men in general seek as the means of making life happy;—can it be a question whether such a man is worthy of observation by those of his own time, and even by future generations?

And if we add to these considerations the fact that these 12,000,000 of men, whom he went to reclaim from their idolatry and impurity, and to educate in sound learning and Christian faith, were his own fellow-subjects, but for more than half a century, under British rule, had been utterly neglected, and left to live and die without Christ, without God, and without hope; would not the men who first stepped forth to rescue their Church and country from the charge of this shameful and most sinful apathy be more especially worthy of observation, and that their lives should be recorded as examples to others?

Are not also the honour of Christ our Saviour, and His divine doctrines concerned?

Who, may we not confidently ask, imitate so closely in all respects Him 'who came to seek and save the lost;' who fulfil so well the great commission to His Church, 'Go ye into all the world, and preach the Gospel to every creature,' as the Christian Missionary? Is He not with them according to His promise, 'Lo, I am with you alway, even to the end of the world?' Yes; these men go in His strength; they partake largely of His spirit; they are not only the 'messengers of the Churches,' but 'the *glory* of Christ' and the Christian religion. They show forth the excellency of His kingdom, its power and benevolence, both at home and abroad; and by them the world lying in wickedness is to be regenerated: ought they not, then, to be had in remembrance?

Is not also the honour and increase of the Christian Church concerned? A Missionary is a representative man, exhibiting to the Church and the world the character and design of those who send him forth on his errand of mercy. He has been chosen by them, supported by their benevolence, their prayers, and their sympathy; and a detailed history of his life and labours, his trials and successes, while it must be deeply interesting to them, is also an appeal to all

professing Christians for increased zeal and energy in extending the knowledge of the truth.

The former see, with thankfulness and joy, that their pecuniary contributions and their prayers have not been offered in vain; and the latter are stimulated to join in a work which God has blessed, and to say, 'We will go with you, for God is with you.'

Entertaining these views, I firmly believe, that of all biography that which gives a history of the lives of devoted men of God is the most valuable and edifying; and of all Christian biography that of the Missionary is the most interesting and instructive; for we clearly trace the Saviour's spirit and likeness, and hear in them a voice calling us to rise above earthly things, and press with all diligence towards the mark for the prize of our high calling of God. Of these delightful books given to young people I have been permitted to see cheering tokens of holy influence, not only in calling forth a missionary spirit, but in brightening the bed of death with heavenly rays of peace and comfort, and do not doubt that, through these Memoirs, the Missionary being dead, yet speaketh, and will continue to speak to many hearts, with a power and energy which ordinary men do not possess.

How many Missionaries, now labouring with success among the heathen, trace their first desires for this holy calling from reading missionary biography?

Truly is it said, 'The blood of the martyrs is the seed of the Church.' Such men never die, but spring up again by a Divine decree in the same likeness, and in increasing numbers.

To endeavour, therefore, to make the lives of such men stand out before the world, to glorify God in them, appears to me to be a duty we owe to that Saviour who endued them with His own Spirit, to the Church and the Society which sent them forth to the heathen world, to ourselves, and to future generations.

Their bodies may moulder amidst the plains of India, the sands of Arabia or Persia, the snows of Iceland or Labrador; *but their spirits will live* in their heart-touching appeals for the heathen world, in their sufferings and trials for the glory of their Saviour, in their unwearied patience, in their lives offered up a loving and living sacrifice for the salvation of men, *and reproduce themselves* to the glory of the grace of that Divine Lord, who wrought all their works in them, and stamped them with His

own image, and will never cease to call, and qualify, and send forth such labourers, 'till the kingdoms of this world shall become the kingdoms of the Lord and of His Christ,' and righteousness, and peace and joy, 'shall cover the whole earth, as the waters cover the sea.'

Is not this object, namely, the evangelisation of the world, one of the grandest the human mind can entertain, and the accomplishment of it the desire and prayer of all good men? May that Saviour, with whom is the fulness of grace and the omnipotence of power, bless this weak but willing effort to promote His glory, to the edification of His Church, the increase of a missionary spirit, and the conversion of perishing sinners; and to that Saviour be all praise and glory for ever.

J. N.

Nether Broughton,
Nov. 23, 1866.

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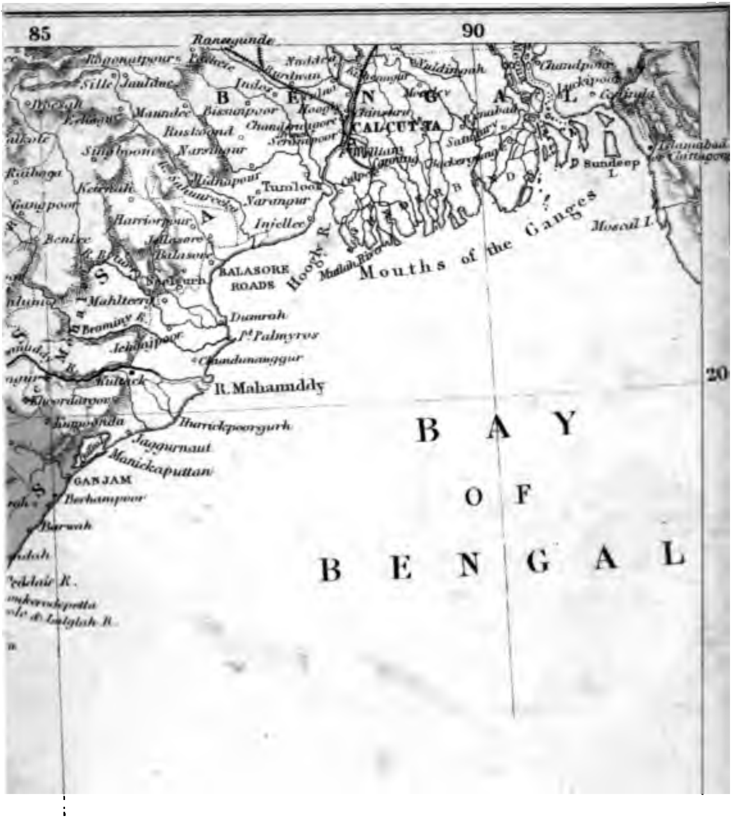

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PART OF
SOUTHERN INDIA
Shewing the
TELUGU COUNTRY

Scale of Eng. Stat. Miles.

100 50 0 100 200

90

EMOIR OF THE REV. R. T. NOBLE.

CHAPTER I

1809–1822.

PARENTAGE AND FAMILY HISTORY.

'My boast is not that I deduce my birth
From loins enthroned and rulers of the earth;
But higher far my proud pretensions rise,
The son of parents passed into the skies.'—COWPER.

ERT TURLINGTON NOBLE, the subject of this emoir, was the youngest son of the Rev. John oble, the late Vicar of Frisby-on-the-Wreak, in e county of Leicester, and of Sarah his wife, and s baptized on the 9th March, 1809. To these cellent parents must be attributed, under the vine blessing, in a great measure, the piety, efulness, and devoted zeal of their missionary n.

How wonderful are the ways of God, and how

delightful the employment of tracing the streams Divine grace to their source! How often do th rise where we least expected them, and flow throu channels which, barren in themselves, are ma beautiful and full of life!

Let me delay the reader for a few minutes show this fact illustrated in the life of Robe Noble's father.

There was, in the middle of the last centu an annual gathering for athletic sports held on t borders of the three northern counties of England· Cumberland, Westmoreland, and Lancaster, to whi great crowds of people were attracted, and a mo exciting contest for victory was exhibited.

His father, a Cumberland man, then student St. Bees, and a candidate for the ministry, was, the company of the second master of the scho and other students, a deeply interested spectator the scene. As the sports proceeded it became evide that the most powerful man belonged to anoth county, and Cumberland, jealous of her fame, w greatly alarmed lest the victory should be wrest from her. One hope, however, remained—wou John Noble of Nether-town enter the arena? E treated on every side, encouraged by the second mast who promised to use all his influence with the Pri cipal to avert his displeasure (for to take part these exhibitions was well known to be contrary

iscipline of the school), he was persuaded to the lists, and was victorious over all opponents. onsequence, however, was, that he was expelled the College, and only received back after a year's ation, on a solemn pledge not to offend again. expulsion, and the consequent displeasure of his ves, obliged him to leave his home, and to seek yment as a teacher in a neighbouring village; merciful Providence directed him to the house pious Quaker, a farmer, who appears to have ived for the young man in his troubles that ration which Jonathan felt for the vanquisher of th, and which knit their souls together in the gest friendship. This 'Friend,' a most devout tian, found under the gigantic frame and ular development of his young *protégé* a mind gular gentleness and purity, a conscience tender awakened, and a heart thoroughly desirous to the law of God, though unenlightened as to the ines of Divine grace in the Gospel; and he, fore, with apostolic charity, took the young man expounded to him the way of God more perfectly.' ubject, very characteristic of the faithful '*friend*,' ressed specially upon him,—'that no man can me a true and efficient minister of the Gospel s he be called of the Holy Spirit, and himself a partaker of Divine grace; and that retirement study of the Holy Scriptures, with prayer for

that Divine aid, were the appointed means of obtaining these essential qualifications.' The word was blessed. From that time he opened his heart to the influences of the Holy Spirit, entered into his closet and shut the door about him, and prayed to his Father who seeth in secret; and his future life was one of gradually increasing piety, usefulness, and honour.

Such were the means of the conversion of Robert Noble's father to a life of faith and holiness. The river of the water of life flowed into his soul, and became a source of blessing to others—to his family, and especially to the subject of this Memoir. The village of Frisby, which, when he entered upon it, was one of the most demoralized parishes in England, notorious beyond others for drinking, cockfighting, Sabbath-desecration, contempt of the ordinances of religion, and of the Church, became, through the patient, earnest, and exemplary conduct of its new Vicar, a happy village, where education, morality, true religion, and an attachment to the Church of England, were all to be found in healthy and vigorous growth; and many who have left this world, and some who still remain, will rise up in the great day to call him blessed, who not only led them to Jesus, but lovingly walked with them in the path of life. Moreover, even some faithful ministers of Christ now living owe their first religious impression to him, as

he minister of God to them for good; and thus is elt the influence of the pious Quaker and his *protégé*, lescending through generations, and exemplifying he fact that words spoken and deeds done in the ove of God to our neighbour may hereafter benefit housands yet unborn, and bear fruit in other times, ind even in distant lands, to the comfort and edi-ication of men, and to the honour and glory of od.

Robert Noble's mother, however, in character and disposition, was in many respects the very reverse f her honoured partner. His mind, massive and owerful, moved slowly, and only exerted itself on reat occasions, and then with a ponderous kind of nfluence not to be resisted. She, all quickness, energy, nd versatility, was another Martha; and attended o everything, even the most minute, which could ave any influence on her family; and made an ncome, which would now be thought contemptible, erform wonders. Descended from a highly-respect-ble ancestry, she was not satisfied to remain in a epressed condition, and was always urging her hildren forward in the race of honour, that they night distinguish themselves in whatever course hey adopted, and always aim at the highest attain-nents: yet, with all this natural ambition, she was n earnest Christian, and never put religion in the ackground, but believed that it taught us to excel

in everything. Worn out with incessant, loving, anxious cares for her family, she occasionally failed, both in body and mind, when about fifty years of age: but nevertheless lived, with merciful intervals of comparative health, till near seventy, and died two years after her husband; having lived to see her children raised to positions of honour and usefulness in the learned professions, which at one time she could little have anticipated, and which called forth her deepest gratitude to God. Her last act was to conduct family prayer on a Sabbath evening, with the two maiden ladies with whom she was living, and shortly afterwards she was discovered in a fit of paralysis, and rested from her labours with Him whom her soul loved. From her precepts and example Robert Noble contracted that habit of precision and attention to the minutest details of duty, and that love of order, which so strikingly characterised all his proceedings in every department of life; his neatness in dress, his strict attention to diet, his punctuality and regularity in his engagements, and his inflexible determination not to be diverted from any object he desired to attain.

It would, however, be giving an imperfect view, and be a great injustice to the honoured memory of pious and devoted sisters, to omit their influence for good on their excellent brother. Brought up, as a consequence of Christian principle, to usefulness

ı the world, and having received the best possible ducation, they early went out as governesses in pious lerical families in the county; and such was their pirit and character, that they were always treated as ıonoured friends.

Robert's eldest sister, a person of great energy of nind, opened a school for young ladies in her father's ıouse; and not only was she the happy instrument of producing religious impressions on many mothers ınd ladies now occupying influential stations, but ıided by her successful labours in sending two of her brothers to the University. To her therefore, in a great measure, Robert Noble, as he himself ever gratefully acknowledged, owed the excellent education which he received; and by her and her kind husband ıe was sustained in his missionary work for twenty-four years, with a liberality which never tired, and o which he always looked with a cheerful and loving onfidence, which was not only never disappointed, ut always exceeded. She died about a year before im, having wept over his trials, rejoiced in his uccesses, and ever sustained him with her constant aithful prayers.

If, however, to his eldest sister, Letitia, must be ttributed the education which fitted him for such great usefulness in India as an educationist, to his younger sister, Anne, who was one of the most devoted servants of the Lord Jesus, must be attributed

in the greater degree his ardent spirit, his self-sacrifice, his burning zeal for his Saviour's glory, and his resolute determination to spend his life in teaching the perishing heathen the way of happiness and salvation. Her earnest piety, joined to her personal attractions, would remind those who knew her intimately of the words of our great poet:—

'Her grave rebuke,
Severe in youthful beauty, added grace
Invincible; abashed the wicked stood,
And felt how awful goodness is, and saw
Virtue in her shape how lovely!'

The writer of this memoir, when a thoughtless youth of seventeen, has often trembled before her as, with winning tenderness, she would speak to him of the love of Jesus, and urge him to a life of devoted obedience to the Saviour. About the age of nineteen, in the year 1822, she married the Rev. H. Palmer, who had exchanged the sword for the cross, and who, having been aide-de-camp to Sir H. Ellis in the Peninsular War, went, at its termination, to aid in a higher warfare, and assist* Mr. Johnson, in Sierra

* Mr. Palmer was not indeed officially connected with the Church Missionary Society, but none the less did he owe his appointment to the selection of their committee, and was with his devoted wife, thoroughly identified with all the Society's plans for the regeneration of Africa. He is thus noticed in the *Missionary Register* for 1823, p. 303:—

Leone, to educate the poor Africans, and to bring those released from earthly bondage to the glorious liberty of the children of God. Their labours in Africa were however, in the mysterious providence of God, ordained to be of very short duration. Arriving in March 1823, Mr. Palmer was seized with a fever while on a visit to Mr. Johnson, which proved fatal in a few days. This was on the 8th May, and on the 1st of June following, through fever, and the loss of her new-born child, Mrs. Palmer's cup of sorrow was filled to overflowing, and she resigned her spirit into the hands of her merciful Saviour.

Did she live in vain? were her zeal and labour of

'In recommending the Rev. H. Palmer to the Government for the Second Chaplaincy of the Colony, the Committee hoped that the experience which he had had of various climates, during an active service of some years in the army, would have prepared him successfully to encounter that of Sierra Leone; and in this they probably would not have been disappointed, but the fatal fever which broke out, and which seems to have had no affinity with the usual fever of the climate, cut short a life which promised to be most valuable to the colony.' . . . His afflicted widow writes:—"He died, resting in that Blood which cleanseth from all sin. Oh, how he has laboured for his Lord since he came into this land of darkness! and now he has entered into rest. At Regent's Town, where he died—that blessed, highly blessed place—he is buried." In the true spirit of missionaries, neither the dying Christian nor the mourning wife repented of going to Africa.'

love lost? By no means, as the following incident will show. Passing through Oakham, where her brother Robert was at school, on her journey to far-distant Africa, she yearned with intense desire again to embrace him, and take a final farewell. It was very early in the morning, and with some difficulty she was allowed by the coachman a few minutes for this most important interview. Obtaining admission into her brother's room, in sweet accents of affection she pressed upon him, in a few winged words, the deep importance of instant decision in religion, pledged him to read his Bible daily, and to pray for her and the heathen; and expressed a hope that one day he might follow her into the missionary field. Who can tell the power of such words? From that hour Robert Noble was a sealed missionary to the heathen — the word spoken in the fulness of love sank into his soul; and though, through his natural modesty and sense of unworthiness, he kept the young resolve secret, and nursed it in his own bosom, yet the holy leaven was at work, and never ceased its influence till it permeated his whole being, body, soul, and spirit.

The following letters of Mrs. Palmer, written after the sudden death of her husband, whom she survived only three weeks, will show the firmness of her faith and her heavenly-mindedness; and those who knew Robert Noble will recognise in him much

of the spirit of his sister's Christianity. It is also a striking coincidence that his colleague, Henry Fox, was in like manner deeply indebted to the spiritual influence of an elder sister.

The first letter, written shortly before her death, is extracted from the *Missionary Register*, 1823, p. 307:—

'He who can never err, whose love can never fail, has seen fit to take my beloved husband to Himself; and can I reply against God? I cannot; I will not. "It is well." The hour was come, and His Name was glorified. Oh, may I still glorify my God! convinced that this is one of those ALL things that shall work together for good. God is my present help in trouble. Such have I found Him, and as His promises are sure, such shall I find Him. It is a trying time. Happy are they who know the Lord, who are depending simply for acceptance on the blood of Jesus. As long as His Word is sure, they are safe. Oh, if you could see the villages here, you would indeed bless the God that doeth wonders! The morning we rode to Regent-town we were quite overcome.'

The second, to Mrs. Vaughan, the wife of one of the Missionaries, was written seven days before Mrs. Palmer's death:—

'*Freetown, May* 31, 1823.

. . . . . 'I am very unfit to write; yet, as yo request a few words, I will endeavour to comply. I feel, my dear Mrs. Vaughan, they will probably b my last; and do I wish that they should not? No I would not linger here an hour after that appointe by God for my quitting this body of sin and death nor would I depart an hour sooner than that to avoi much pain and suffering.

'*I am sure He will do well.*

'I fear not death, sinner as I am. I have a sur and certain hope of a glorious resurrection. "Th blood of Jesus Christ cleanseth from all sin." Th assurance of this was my husband's support in hi last hours. He was, indeed, all that my heart coul wish. How did he labour for his Lord, and suff for his Master, his beloved Saviour!

'"Set not your affections on things on earth needs to be continually sounded in our ears; an oh! let these words dwell in your heart. You ma be called to suffer as I do; but you will not be fo saken. As sure as Jesus is Jehovah, so surely w you find that strength which is promised in H word. Glory be to His grace, that one so vile as have found Him *all* to me! It is true that I wa the society of him who was all my earthly joy; but will not utter one wish to have him here. He is

glory, and could I desire him to associate with all that is inglorious? Besides, the hour was come. His Father's name was glorified according to His own purpose, and that satisfies every murmur. May you and your dear husband hold each other as loans, with every precious gift that our God may bestow upon you.

'It is a trying and an awful time (European missionaries dying in numbers), but fear not; it is for Jesus we suffer, and surely we cannot refuse.

'"Rejoice evermore. In all things give thanks." I find it hard to thank God for removing my dear husband, but I know that He who has enabled me sometimes to do so will still continue His grace.

'I have found the latter verses of Rom. viii. 23, and Ps. xlvi. great treasures. May the precious blessings of Num. vi. 24, be your portion!

'ANNE PALMER.'

Thus beautifully and richly endowed with the graces of Christian faith, hope, and charity, and honoured to wear the martyr's crown, Anne Palmer died at the age of twenty-one years, beloved by all who knew her.

CHAPTER II.

1822–1827.

SCHOOL-DAYS.

Αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων.
'Ever he strove in virtue to excel.'

THE early education of Robert Noble was conducted principally at the Grammar School at Oakham, then under the head-mastership of Dr. John Doncaster, formerly Fellow and Tutor of Christ's College, Cambridge, one of the best scholars of his day; and was continued from 1822 till 1827. One of the most remarkable traits in his character, which manifested itself even at this early period of his life, and will be ever afterwards most prominent throughout his career, was decision of character combined with firmness of purpose. Whatever he attempted he would effect, if possible; and no amount of difficulty, danger, or opposition, would deter him when his resolution was taken. *Tenax propositi* * might

* 'Of great decision.'

ive been given as his motto through life, and to is quality was united great courage. Many in- inces might be adduced to illustrate this striking iture of his character, but two only shall be given.

When only ten years of age, at the risk of his n life, he defended an elder cousin from an in- iated cow, which had thrown him down, and was leavouring to gore him. Robert Noble, mere ild as he was, ran to the rescue, and with a small ip stood striking at the face of the cow, until ıely help arrived, and saved them both. It is o a striking coincidence, and shows the connexion India with even the most retired villages of this intry, that the two cousins both died in that far- tant land—the one as a soldier in the fatal Pass Cabul, and the other, the subject of this Memoir, Masulipatam.

The second instance is the following:—

A party of young men met on a fishing ex- sion at Frisby, and one of them had ridden to fishing-ground a young horse, which had given n great trouble on the road by its violence and tiveness. When the time of luncheon came, some- ng had been forgotten, and the owner jocosely red his horse to any one who dared ride him fetch the needed refreshment. The challenge was epted by some, but one after another they were own. Robert, then a boy of only fourteen, offered

himself for the service, and, though dissuaded by all (for the animal reared and plunged so fearfully that there was danger of his falling upon and crushing his rider), mounted without hesitation, went through the ordeal with surprising coolness, and after a contest of some duration, in which all were looking on with alarm mixed with admiration, rode off, and returned in triumph with the desired basket.

Christianity directs, controls, and sanctifies the natural character, but does not destroy it: and so, when in after-life he had chosen the mission-field as the scene of his labours, and after much prayer and years of preparation entered on a course which appeared to him to promise rich fruit for the happiness of men and the glory of God, no love of ease, no fear of opposition, no dread of shame, could turn him from it —he set his face as a flint and nothing could change his purpose: hence his *iron* will, as it has been termed even by his friends; but it was only unbending when he believed it to be in accordance with the will of God. If conscious of any error, or even inadvertence (and he was singularly jealous of his own motives and ready to condemn himself), he would humble himself in the dust before God and man.

In giving an account of his school-days, a subject which will be interesting to many, I must express my grateful thanks to those of his schoolfellows who have favoured me with their assistance to fill up a

link in his life, which otherwise would have been lost.

'The child is father of the man,' and traces of what Robert Noble was by God's grace to become, will be forcibly indicated in the following reminiscences, which have been kindly contributed by three of his former schoolfellows, of whom one is a worthy member of the legal profession, and the others are filling positions of influence in the ministry of our Church :—

'17*th March*, 1866.

. . . . 'I need hardly say how pleased I shall be to contribute in any way in my power to the proposed Memoir of my dear friend, but I fear I could but do little. I left Oakham in October 1825, when I was only sixteen years old; and, if I remember rightly, I never saw him afterwards. We were most intimate during the two years and a half I was at Oakham; indeed he was my constant companion. Although fond of all the manly exercises of cricket, football, and jumping, in all of which he was a great proficient, and entered heartily into them, there was still generally a sober gravity about him; but he was not demonstrative, and I do not recollect that he conversed more than others on religious subjects. His temper was excellent. I never remember seeing him give way to irritability, much less passion. He was a

general favourite with the boys, ever ready to join in their games: *but singularly industrious in his school work, which he never neglected.*

'It is most proper that the world should know something of the life of one who modestly and devotedly has for a quarter of a century been doing his Master's work so nobly; sacrificing all personal, family, and domestic comfort, and looking for no other reward than his Saviour's declaration, "Well done, good and faithful servant!" &c.

'—— ——.'

'*9th March*, 1866.

. . . . 'I fear my memory will furnish few details of interest with regard to R. T. Noble, and though early recollections are the strongest, yet my school days were passed in a way that threw me more with the less worthy members (shall I say?) than with R. T. Noble. My first acquaintance with him was at the week's examination which took place at our entering Oakham. He was, if I remember rightly, the head of the school, and stood high in the opinion of the Doctor . . . .

'After this commencement of Oakham school life my own course was more with the eager, ardent spirits, who delighted to ramble through the Burley woods, to get into scrapes with the keepers, and, in fact, to make our out-door amusements the prior

object of our life, and our school work a secondary consideration; but though I thus saw comparatively little of Noble, I always respected him, and looked on him as a pattern for imitation, though one at which I was conscious of not aiming.

'He was always well prepared for his work with the masters; his translations were correct and neat, his verses without fault, and his general conduct irreproachable.

'Though he mixed with the set in which I lived but little, and was occasionally the subject of a joke amongst the more thoughtless, yet we all really respected him in our hearts; and I don't think that any of us were ever jealous of the high esteem in which he stood with the masters, for we felt that he really deserved it.

'His Sundays were very seriously spent, which was not the case with us all; and I remember an evidence of his having made them available for reading his Greek Testament: for when G—— began the practice of a Greek Testament lesson once a-week, and any questions as to critical knowledge of the text, or parallel passages for particular words arose, Noble was the one (almost, I fear, the only one) who could give satisfactory replies. I once asked him how he came to know so much of the Greek Testament, and he told me that he not only read a portion of it regularly, but that on Sundays he generally

translated portions of the English version into Greek.

'Noble was very kind and amiable in such intercourse as we had with him; and though he would not encourage idleness, yet if any boy *really* wanted help in preparing his lessons he could go to Noble, with the assurance that he would always explain any difficulties, and put him in the way of mastering the passage. My general impression of him was, that his intellectual powers were of fair average standard, and that he most conscientiously devoted them to the objects which he felt were those for which he was sent to school, and through which he was preparing for College and after-life. '—— ——.'

'*March* 15, 1866.

. . . . 'My general impression of Robert Noble at Oakham School is vivid enough: he was my senior (*i.e.* second senior), being at the head of the school when I, at the age of fifteen, was in the second class. I remember that all the little boys regarded him, some with love, some with fear, none with indifference. He was ever the ready protector of the weak from the tyranny of the strong, and never too busy with his own work to have leisure to explain difficulties to his juniors who applied to him. He would patiently explain, but never free any applicant from the necessity of taking all pains for himself.

He never overlooked bad language spoken in his hearing. With little boys he would tenderly argue; but with his equals in age he would *boil over with indignation*, almost at times losing his temper: the only semblance of a fault I can recollect. He had, of course, rivals, both in school games and school work, and was as conscientious in the playground as in the school or study.

'At cricket or football he always played his best; and often through perseverance and unflagging resolution gained for his side victory against both strength and skill.

'One event illustrative of his character I recollect with some degree of clearness. The rule was, "No fire in the chapel grate before Nov. 1." The weather was cold in October, and a boy collected wood and coal, and lighted a blazing fire just before prayers. Dr. D., on entering the room, was exceedingly angry, and threatened to expel the seniors unless the culprit was given up. Noble was going to College, and if expelled would lose his exhibition. He was in no sense implicated, but he knew who had lighted the fire. Dr. D. called on the two seniors *seriatim*. S., the first boy, soon returned. He had, I believe, simply defied the Doctor, and challenged him to find any one mean enough to tell. I watched Noble when he went into the bow-parlour for his interview. I never saw such *suffering* de-

picted on a boy's face; but so thoroughly *mixed with decision. He had made up his mind: but what that was we never heard.* I believe it never transpired: the matter was hushed up. I should say, Noble was supported to tell the truth, even to Dr. D.; but enabled to do so without implicating others. He was perfectly chivalric in his estimate of schoolboy honour, though never in scrapes himself. I remember once showing to a friend a few words written by Robert Noble in my Bible. He said in a moment, "If the writer is in his right place, he is a *missionary to the heathen*, and will stick to his post." After your brother left Oakham, I saw nothing of him till the second year of my college life, and then only for a short interview. He was altered—the play and cheerfulness of his bearing was gone. He had resolved to go forth as a missionary, I believe, though he was a man of few words in such matters; and I suspect *he* felt as none who knew him would feel for him—that he was unworthy the high office he had selected. My love for him was very great. '—— ——.'

To the above extracts from correspondence showing the character of R. Noble at school, may be added the testimony of two ladies, who were entrusted by Dr. Doncaster to keep a boarding-house for little boys. With much feeling they informed

e, soon after Robert left Oakham for College, that
ɜ had exercised a most valuable religious influence
ı the school; and that to witness his approach
ith several of his school-fellows to the Holy Com-
ıunion in Oakham Church was one of the most
ıteresting sights they had ever seen.

And I conceive that few can read these letters
ithout perceiving that a tone of moral health and
iscipline pervaded the Oakham school at this period,
s it did for many years both before and after; which
ent forth high-minded, conscientious, hard-working
nen into the Universities and professions, and by
which R. Noble was prepared for his important
nission.

Dr. Doncaster, like his pupil, was a modest, most
onscientious, indefatigable student, all his life.
Eminent for his talent and scholarship, having taken
he very highest honours at Cambridge,* he trained,
luring his long and honoured mastership of Oakham
School, a goodly number of youths, who have been
ı blessing to their country and other lands; and
hough, through his singular modesty, no monument

* Dr. John Doncaster was entered at Christ's College, Cambridge, 1790. In 1791 he was Browne's Medallist; and at the close of his university course, in 1794, he came out as Senior Chancellor's Medallist and 13th Wrangler. He was Tutor of Christ's for some years, and Master of Oakham nearly rty years, and died at the age of eighty-six.

has been erected to his memory, we have only to look around us on some of the most eminent and useful men in the Church, the Universities, and the learned professions, to learn what benefits he conferred upon the world and upon the generation in which he lived.

CHAPTER III.

1827–1831.

COLLEGE LIFE.

'Doctrina sed vim promovet insitam,
Rectique cultus pectora roborant.'—Hor.

'While learning brings the innate powers to light,
A Christian education guides them right.'

Residence at College is often the most trying and important portion of a man's life. It tests his principles, calls out his weaknesses or strength of character, induces habits of earnest study or of neglect and indolence; and its results are generally felt throughout his whole future course. It was most important to Robert Noble—important, indeed, as that time in which, as he himself has left recorded, he found Christ precious to his soul.

There are several valuable exhibitions connected with the foundation of Oakham School, which are confined to certain colleges at Cambridge, and which are a very important aid to those whose resources

are not affluent in bearing the expenses of a university education. As the second senior in the first class, Robert Noble obtained one of 40*l.* a-year, and was advised by his respected master to enter Sidney Sussex College, at which that exhibition was open, and where it was believed he would have a comparatively easy task in winning the College prizes and obtaining a fellowship. He became, therefore, a student in that Society in October 1827, with every prospect of rising to eminence among its members. His successful and talented opponent at school was entered at Trinity College, where greater competition and a wider field for honour were opened before him; but scarcely had he engaged in the contest when he was called away by an early death—a painful but salutary lesson to his schoolfellow that literary honour is of very uncertain continuance, and that he only can be called safe and happy whose hopes are fixed on an eternal foundation.

The honour of his school, the gratification of his family, the conviction, strongly impressed on his mind, that religion and duty urged him to strenuous efforts in using to the greatest advantage the opportunity of mental improvement thus afforded him, all combined to call forth Robert Noble's best and most earnest exertions; and he girded himself for the race with all that decision and self-denial which had marked his school career. To his great

y also he found in his college tutor a person every ay capable of leading him on to success; one who ad taken high classical honours, who aided him ith his advice, became his private instructor, and ejoiced in the prospect of his pupil's expected uni-ersity distinction. Unwearied industry, extensive eading, could not fail with such advantages, as long s health was continued, to secure the prize for which e laboured. He obtained a valuable scholarship; is library was enriched, and greatly increased by umerous and costly college prizes; and a fellowship ras considered as a matter merely of time, leading o other advancement greatly desired by his family.

But God seeth not as man seeth. Man pro-oses; God disposes: and the path in which He eads, though sometimes dark and rugged, is always he one of real honour and true happiness. The good seed which the Holy Spirit of God had, through he piety of his parents, and the loving words and bright example of his sister Anne (Mrs. Palmer), hidden in his heart, now began to germinate and fill his soul. Honour, college fellowships, the applause of friends, appeared to beckon him in one path, while the bitter cry of millions of heathen, 'Come over and help us,' and his Saviour's encouraging voice, 'Go, and I will be with you,' drew him irresistibly in another. To one conscientious and loving as he was, the strife between filial and fraternal obligations,

and that of entire obedience to what he believed to be his Saviour's command, both in the written word and in his conscience, was terrible. In the former chapter, giving an account of his school days, we learn from one of his schoolfellows what a change had been wrought in his manner and in his personal appearance in his second year at Cambridge; and which, I believe, he truly concludes had been caused by this spiritual conflict. 'He passed through deep waters, and the floods went over his soul.' Such spiritual trials and exercises are oftentimes the training of those who are, in the good providence of God, preparing for great usefulness in the Church. It is the rough sea that makes the good sailor, and the enduring hardships the good soldier of Jesus Christ. His eldest brother, who was then a fellow-commoner of Trinity Hall, reading for a medical degree, was astonished and alarmed at the change, and began to fear that much learning had produced a morbid state of mind: but he knew not of that travail of the soul which was going on within; and perhaps few in the University in those days could have entered into his views, and have proved to him the friends in need. How he longed for such friends, prayed for them for years, but never found them there, we have recorded by himself. But though he had to pass through the furnace without human sympathy, the Saviour whom he loved and served

as with him, and the flame only consumed his inds and purified his spirit.

To his clerical brother, stationed in a far-distant ounty, he opened his mind at the earliest opporunity afforded for a personal interview, and delared it to be his determination to go and preach hrist to the heathen world: but with the strict harge that the secret should not be divulged or nade known even to his family.

In the meantime these trials of his spirit, joined o his over-reading, and the neglect of those strong hysical exercises to which he had been accustomed, roduced their natural results; and in his last term is health gave way altogether: and so complete vas the prostration, that his private tutor, although e had expressed his opinion (and he was Moderator hat year, and knew pretty accurately the prospects f the candidates for honours) that he would not be ower than third in the classical tripos, most unwilingly agreed that he must at once leave the Univerity. Thus, worldly honours forsook him just as they seemed within his grasp—honours which he had well deserved by years of conscientious and intense application. He, however, bore the trial as a Christian man ought to bear it. It came to him like a voice from heaven, telling him of his own weakness, and bidding him to trust to the gracious purposes of Divine Provenance in the arrangement,

and he could sing with the holy Herbert, under his worldly disappointments,—

> 'How know I, if Thou shouldst *me* raise,
> That I should then *raise* Thee?
> Perhaps *great places* and Thy praise
> Do not so well *agree*.'

He considered it had saved him from a trial he might have been too weak to endure, and that a great obstacle was now removed out of his missionary path. He pondered with wonder and regret on the scarcity of those who are willing to lay their University honours at the feet of Jesus, and came to the conclusion, that the *gains* acquired by years of mental labour at College are among the last which men are willing to count but *loss* for their Redeemer, and the promotion of His kingdom. He was thus saved, as he believed, from a mighty temptation, which few are able to resist, and also from the importunity of those he loved and honoured, and to whom he was deeply indebted, and the resistance of which might have placed his conduct in a questionable light. No one, from that day to the close of his life, ever heard him, I believe, express the least regret at the loss of University honours, except as they might have brought credit to religion and glory to his Saviour.

The following letter, written long afterwards, to

a dear friend in trying circumstances, will impart life to, and justify, the picture which has been given above, and will illustrate forcibly how we should expect answers to prayer:—

'*Masulipatam, June* 1856.

. . . . 'You ask, "How shall I look for an answer to prayer? In what way am I to expect it?" My reply is, "*Pray*, and *wait*." The answer will come; but it will come in a way you may not be looking for it, in a manner you did not expect. It will exceed all your expectations. "Man's necessity is God's opportunity." And now I must give you an instance. When at Cambridge, all told me I might easily be a Fellow of my College; and I tried to become one. But in my second year God drew me greatly towards Himself, I trust. In various ways I lost my health. My old, most amiable companions, no longer satisfied me; they would not, they could not, enter with me into those subjects the Lord had made so sweet and precious to me. They thought I was going mad; and we gradually separated more and more: they, most dear and amiable youths, to pursue their studies; *I* to press hard after Him who, I feel, was drawing me to Himself. In my second year, being very lonely, and feeling it, I prayed earnestly and often that God would give me a friend,

who would lead me on, and with whom I might walk in that new way He had made known to me. This was in my second year. That year I found no friend. The third year I found no friend. At the close of my fourth year, having left college and lost my college fellowship, and having never had the answer to my prayer, and scarcely venturing to hope I ever should; then, in the most extraordinary *way, when* I was least expecting it, *where* I least expected, through channels I was utterly ignorant of, the Lord (blessed be His holy Name!) led me (against my own wishes) into the family of Sir Thomas Blomefield of Brighton. Six years I was there. No fellow of any college half so well off as I; with the very friend whom, of all men, I could have wished to have; with the sweet, most sweet society, of Lady Blomefield and her friends; with the most affectionate attentions and society of his very dear children; in the healthiest climate in all England; in the midst of outward advantages neither Oxford nor Cambridge could afford. And when I was obliged to leave the bosom of that most precious family, lo! the Lord had found a place for me with dear Mr. and Miss Sawyer; and then, when the supply of the friends I had been favoured with was about to fail, He brings me into the company of dear Mr. and Mrs. Stokes: and all this in a way utterly unexpected. I cannot doubt that this was the answer to my prayer, made in my second year at

llege. What college fellow was ever as well off, or ilf as well off, as I? Who ever had such dear, such instant, such pious and instructive friends? Surely iis was the Lord's doing; and the whole (as I reflect n it) is marvellous in my eyes. Now, dear friend, ake courage; *pray*, and *wait*. God will grant you nore than you wish; but try to resign your will to Iis. Seek His glory, and be patient in the Lord.

'Ever most affectionately, your unworthiest,

'R. N.'

The following extracts from letters written by im to former pupils, the one whilst he was yet in his country and the other afterwards from India, rill also be read with interest, and may be useful to tudents at our Universities, as the instructions of a recked mariner who once sailed on the same dangerous seas, and as giving his views regarding the ursuit of University honours:—

'*Old Dalby*, 10*th Dec.* 1839.

'I look back to my time at College as the most rofitable portion of my life. It was then, though midst sore temptations and conflicts, I found Christ o be indeed precious. I became very fond of solitude; and God was pleased to reveal to me then the power, the sweetness, the admirable excellence of rue religion. I am delighted to hear you are a dili-

gent student. Daily moderate application, as you know, is far more conducive to sound scholarship, than long and excessive fits of study. You will, I think, become fond of solitude; but I hope you will have wisdom given you from above not to carry it to excess. Society, daily, is necessary to preserve the sprightliness of our powers, and their efficiency; and a companion in your walks, and a little company after your principal meal, for relaxation and instructive conversation, are great repairers of wearied energies in reading. You will find the society of Christian friends refreshing. Be very careful of health, and guard against inducing sluggishness of your digestive organs, by too long sessions at one time. A short walk in the morning for a quarter of an hour, is a great means of invigorating both body and mind. Forgive these hints from an old traveller along the same dangerous road, whose mistakes and sicknesses may, I hope, be of use to you. I need not say how much I love you, and how often I pray for you.'

'*Masulipatam, 20th Nov.* 1842.

'MY DEAREST FRIEND,

'It was with the sincerest feelings of pleasure I read the notice of your name standing again in the first class of your College (Trinity) Examination. I rejoice greatly, because it shows that you

have been steadily at work, and a public impress is put upon your diligence and acquirements. It should be a cause of great satisfaction and thankfulness to you, and I feel sure you will feel the gracious goodness of Him who has preserved your health of body and mind. But while I congratulate you, my dear friend, I cannot but know from past experience of myself and others that few can bear success without danger; their modesty is impaired, their self-complacency increased. May God keep you looking out of yourself to Him as the Author of all this good in you; and may He deepen your humility and enable you to prefer others in honour to yourself. May He, who has carried you in health and credit so far, enable you to conclude well. It is my wish and prayer—not that worldly honour is to be sought for its own sake (for it is not worth the smoke's shadow), but because habits of diligence, care and correctness, are formed by such training; the mind exercised, drawn out, and taught to "*discourse*"[1] (as it used to be said); and because the honour of Christ is committed to the hands of His servants, and in their good behaviour He is glorified. I rejoice, therefore, greatly in your position.'

But how great was his surprise that so few of our University men were willing to embark in a missionary course, whilst they were not slack in

entering on a worldly career! showing thereby a preference for their own advancement rather than the welfare of perishing millions; and how much he longed for a missionary spirit to be poured out, so that more of the members of our Universities might be induced to follow him, will be seen from the subjoined two letters, written likewise from India:—

'*Masulipatam, 20th Nov.* 1843.

'How much the consciousness, my dear friend, that you and others remember us in your prayers animates and emboldens my heart! Vacillating, worldly-minded, sensual, averse to suffering and reproach, we, though such, are called to commence such a mighty undertaking as the overthrow of heathenism and the erection of true religion on its ruins. I wish it would please the Lord to enable you to count all things but dross that you might preach in this land the unsearchable riches of Christ; that you might be enabled to set an example of self-denial, self-devotedness to Christ, to our educated and wealthier young countrymen.

'I do not at present understand how it is that Cambridge and Oxford, and our other Colleges, produce so few missionaries; why the brothers of our civil and military officers in this country are seldom, if ever, found so interested in the Hindus, or so

ch under the influence of Christian love, as to be ling to forego their comforts and wealth to raise m from their present condition, to impart to them knowledge of the true God, and the hope of a ›py and glorious rest after death. Of *these* they utterly ignorant; and without these, what is n? What can they be about, who, having tasted blessedness of forgiven sin, and the consolations the Gospel, give only a little money to make it ›wn? . . . .

'I read with much pleasure all you tell me of us Lane Sunday-school, and exceedingly rejoice t you have taken part in it. What a satisfaction s, too, that you have escaped the errors of those › make religion to consist in forms and ritualism; l have your mind fixed on the spirituality of the gion of Jesus! This, founded on the doctrine of Cross, and exemplified forcibly in a man's life— › it is which shows the excellency of Christianity. l has kept you, for He only was able; and I hope › will lay yourself out humbly, and resolutely, l prayerfully, to save souls. What are all human ›ours, all domestic peace, all social advantages? ould rather, a thousand times, have a Brainerd's ›s and a Martyn's early grave than the greatest umulation of all such good things. I wish you ıld all come out and help me. You talk of ing me a peep some day: that will never do.

Come and stay. Don't say, *I have no health;* you know I was very delicate, and still am. Don't say, *I have no talent for languages;* because you have, and I have not. Good sound sense, humility, gentleness, love, firmness, are the great requisites, if Christ be in the heart. Will you come out and help us? Do—pray do! I want to see a pagoda (heathen temple) fall. I want to see some Brahmins subscribe themselves to the Lord Jesus . . . .

'Your unworthy Friend,

'R. N.'

'*En route to Masulipatam, Oct.* 15, 1841.

'MY DEAREST JOHN,

'What wonderful grace is manifested towards us, that while many of our schoolfellows, every way more worthy and diligent than we, have died, or are living strangers to God in Christ, Jesus has revealed Himself to us, shown us His glory; drawn our hearts from the world to God, from earth to heaven, taught us to abhor our former unprofitable life, and to implore grace to live henceforth to His glory!

'How ought we to admire and adore!

'What singleness of aim, what holiness of life, what diligence in labour, what self-denial, should we pant after, and lift up our voices to God for! Oh, how I do long to offer myself up a living sacrifice to

that Lord, who has pardoned such aggravated, such accumulated sins as mine! It seems to me that I could not like to be saved if I might not serve Jesus. To do something for Him, to suffer for Him, is my only happiness, and I would not wish to go to heaven but in this way.

'But when I think of the souls in my own country, and the millions of heathen, who are yet ignorant of the only Saviour, and the glorious blessedness of serving Him, I wonder much that my dear young countrymen can pass their time in the study of science and of the classics, yea, that they can *enjoy religion for themselves,* without thirsting by their own actual service to impart this bliss to perishing millions. Oh, that I could kneel before some of them in behalf of the dark places of the earth, and with proper earnestness and unembellished truth tell of the licentiousness, the deceitfulness, the cruel murders; and this, not as in our land, in spite of our holy faith, but as a part and parcel of their superstition and idolatry. Oh that I could, as I ought, place before them in touching terms, how their sins have through Jesus been pardoned, subdued, and hated! and how, having had much forgiven, much love should break the precious alabaster box of ointment, and pour it on the feet of the Redeemer, and rejoice to part with our dearest objects for His sake!

'Oh, that God would pour out His Spirit on the Church at home, which might be a blessing to the very ends of the earth!

'This land is full of the young gentlemen of England, Scotland, and Ireland, who leave their friends, and all the comforts and pleasures of home, in the *service of the Company*. I meet with them by tens and twenties; but, I grieve to say it, I have scarcely met one young gentleman from our Universities whom the love of Christ and the heathen has prevailed on to leave his home.

'I do not mean to blame those who come here to obtain a honourable competency; but their numbers, and their willingness to forego home and its joys, and to bear much in the pursuit of *their* object, do seem to hold out to our Christian young men at home, in characters easily read, a lesson to provoke their zeal. Shall it be said that the love of Christ, which constrained the Apostles of old to such efforts, has become less influential than the love of fame, and of an honourable livelihood for the few years it can be enjoyed upon earth?

'Is there no one among all your acquaintance whose thoughts the Lord is directing to the miseries and debased condition of these lands?—not one?

'As I passed by the shores of Spain, coasted along a large portion of the coast of S. America, rounded the Cape of Africa, had the barbarous island of

[adagascar pointed out to me, sailed by the perfumed ills of Ceylon, and day by day looked on the sandy ats of India, my heart was greatly affected at the nmense extent of the wastes of superstition and false eligion. Into *all these lands* have thousands of ur countrymen penetrated in pursuit of merchandise nd wealth, but how small the scantling of mission-ries of the blessed Saviour! What sums expended or these ends, what a pittance for Christianity!

'What incalculable expenditure of human life has een voluntarily incurred for worldly purposes, how mall a sacrifice for the higher, holier object! Oh, lo try and send out some Christian youths, who may abour with us as brethren in imparting the know-edge of Christ, and all its blessings for time and for ternity, to these idolaters!

'Pray for us, dearest friends, and for all other nissionaries.

'R. N.'

May that Spirit so ardently desired in these letters e indeed poured out on our Universities, and on all ur youth!

CHAPTER IV.

1831–1838.

PREPARATION FOR THE MINISTRY.

'Beneath the kindly roof he sought to prove
The force of discipline when backed by love.'
COWPER.

HAVING left the University of Cambridge in a coı plete state of prostration of body and mind, Rob Noble placed himself under the care of an emine physician, and though the return to health was ve gradual, and not effected without a long attention diet and exercise, yet at the end of two years he so far restored that he became again capable of gr mental and corporeal exertion.

Henry Kirke White and Robert Noble are wa ing examples to young men at College, and espe ally to the religious and conscientious, not to stı too continuously, not to neglect exercise, relaxati and social and cheerful intercourse. In such ca

the mind preys upon itself, and the physical powers languish. This mistaken course caused Kirke White's premature death, and, though R. Noble recovered, it was after long and severe trial. It was at this period of mental depression that the two most important subjects which can occupy the mind of a young man were presented to him for consideration and decision—the nature of the Divine call to the ministry and missionary work; and the advantages and disadvantages of marriage, in the case of missionaries especially.

With respect to the first question, the call to the ministry, though fully resolved to give himself to missionary work among the heathen, he took such discouraging views of his own unfitness, of his sinfulness, weakness of purpose, and ignorance of Divine things, and formed such an exalted estimate of the duties and difficulties of the work of being an ambassador for Christ, that, though burning with intense desire to spread the Gospel, he was deterred by fear lest he should touch the ark of God with unhallowed hands. His deep humility was deepened still further by the despairing state of his mind; but, providentially, he was led to put off the question till he was better able to entertain it. He discovered in his reading that some good men, both in the early ages of Christianity and in more recent times, had held the opinion that, as our Lord and John the Baptist

did not enter on their public ministry till they were thirty years of age, this was the most proper time for all succeeding ministers to begin their work; and that, in this respect, our Saviour had left us an example that we should follow His steps.

We need not enter into the argument; but it may be enough to state in opposition to it, that the longest life is too short to give in such a blessed service, that some of our most eminently useful ministers in all ages commenced very early, and that it would be a sad thing to contemplate the half of our appointed time upon earth as merely given to the work of preparation. This conclusion was, however, very comforting to him in his sickly state, and he began the work of a seven-years' preparation for the ministry with a zeal and patience truly admirable.

In order to strengthen himself for labour, he daily walked ten or twelve miles. He placed himself for many months with a medical brother, in order to learn the use of drugs for ordinary cases of sickness, and the diagnosis of common diseases, that he might be more useful among the natives of heathen lands: he daily read the Holy Scripture and the best of our divines, as Hooker, Bishop Hall, Leighton, Baxter, &c., and settled many questions by consultations with pious friends; and when he reached the important age which he deemed the proper one, he had no longer any doubts about his duty, and en-

tered the ministry with treasures of knowledge, and preparations of heart and spirit, such as few have attained.

The other important question, the advantages and disadvantages of the married state, in the case of missionaries especially, was not so easily decided; for no one admired the female character, or enjoyed ladies' society, more than Robert Noble; and to them he was always a welcome guest and companion: but, as John Wesley said, when his character was aspersed, 'When I gave up all for Christ, did I withhold my reputation?' so with Robert Noble, this most precious privilege he gave up for Christ's sake.

Considering that the most eminent minister in the Church in Cambridge in his day—may we not say, the most eminent and useful man in the Church of England?—the Rev. Charles Simeon, was never married, and that he was loved and honoured as a father by many undergraduates, and his example looked upon with deference and respect; considering, too, the advice given by St. Paul to the Corinthian converts, it need not be a matter of surprise that a devoted man, who wished to give himself to the work of the Lord without distraction, should find this a difficult subject. Unable to decide, he had recourse to good Mr. Simeon himself, explained his doubts to him, and ventured to ask him whether he had ever regretted not having married. Mr. Simeon's reply

was in substance the following,—'You see, I am the creature of circumstances. As a fellow of this college (King's) my Divine Master has made me useful in the University to an extent I might not, perhaps, have attained in any other position. Had I married I must have resigned my fellowship, and with it, probably, my usefulness. I remained, therefore, unmarried for the sake of my Lord's work. I have felt it a great sacrifice, *but I have never regretted it;* and if, to be more useful as a missionary, you determine on a life of celibacy, God can, and will, support you, and you will be blessed in the deed!' Wishing to obtain a still further corroboration, he applied to another excellent man, the Rev. T. Jones of Creaton, who, like Mr. Simeon, was an aged bachelor; and his answer was very characteristic, but very different to what was expected by the inquirer:—'It is true I never married, from peculiar circumstances; but I say that the man who can get a good wife, and does not avail himself of the privilege, is a most unwise man!'

Robert Noble pursued his inquiries no further, but decided to cast in his lot with the excellent Mr. Simeon, and with the same motives; and he, also, *never regretted it;* and among the unconverted natives of Masulipatam his celibacy gave him a superior sanctity in their opinion, which, however mistaken, was of great service in gaining their confidence, and re-

erence for his religious character, as one who, acording to their views, lived above the world, and ad his whole heart given to their interests, and the ervice of his God. We shall, however, see in a etter to a friend, soon following, that although he hus decided for himself, he could heartily congraulate others on their marriage.

After two years usefully spent in re-establishing is health, and preparation for his work, in the year 833 he was mercifully guided into the family of a worthy baronet, Sir T. Blomefield of Brighton, under whose roof, as private tutor to his sons for six ears, he enjoyed a friendship and society so entirely ongenial to his own taste and feelings, that after the rials and self-imposed loneliness of his Cambridge ife they must, in comparison, have been as 'the lays of heaven upon earth,' and have tended greatly o restore a healthy tone of mind.

The following letters and extracts will show 'how olily, and justly, and unblamably, he behaved himelf,' and how he exhorted and charged his pupils hat they would walk worthy of God, who had called hem to His kingdom and glory, and how entire was the confidence and affection existing between him and this excellent family.

To one of the sons, who had lately left him to read with a private tutor for a short period before entering the University of Cambridge, he writes:—

'*Brighton, May* 1838.

. . . . 'Tell me kindly, and PLAINLY, wherein Mr. —— thinks, or you yourself think, we acted wrong in your education. Your remarks may be of great use to your brothers, and to me too, that they may humble me. Pride is my sin—oh, how often have I had occasion to mourn on its account!—how often has it caused God to resist me and stop up my way, and dash my purpose to the ground!—how often has it caused me to offend others by my self-conceit! If ever I have discouraged you by it, will you, can you, forgive me?

'It sometimes causes me much sorrow of heart, lest my inconsistency should have rendered truth and piety unlovely in your eyes. The strict and solemn account I must so very soon give before the bar of Him who was present with us in the school-room, in our walks, in all our diversions, is an overwhelming thought. My heart vibrates with the most sensitive, tender affection for you, that Christ may be formed in you evidently as the hope of glory. St. Paul says he *travailed in birth* of the Galatians; and he who has been a faithful teacher has much at heart the interests of his charge.

'Tell me how you progress in your studies—your composition of various kinds—in Greek and Latin and Mathematics. Are you yet quite master of Euclid? Is not Wood's *Algebra* a very sketch?

'e you reading any ancient history? What Greek ay—in what edition? Are you advancing in your reek Iambics? But be not angry with me for the st word. Are you in earnest in seeking God's essing, and maintaining habits of morning and rening retirement with God, in the humble study f His Word with prayer, self-reflection, self-examination? Do you ever walk alone? If you can, t me strongly advise you to do so sometimes, and pend it in communion with your own heart and rith God. Think at such seasons of your dear arents, of your brothers and friends, and lift up our heart in prayer to God for them. I cannot ell you the enjoyment I have had in this way. *Think much, and often, of the sacred ministry*—f its tremendous responsibility and its difficulties, nd of its distinguishing excellency, usefulness, honour, and joys. Pray to God to call you in His due time into it, and to prepare and endow you with gifts and graces for its successful discharge.

'Think of a missionary's office. Mr. Simeon I have heard say, 'that he thought it an honour to wash their feet.' O that God might count you and me worthy of this calling!

'Remember how many enemies you have. Lean not on any human arm—least of all yourself. These are our besetting sins, pride and self-complacency, and youthful lusts which war against the soul.

Avoid frivolity and trifling. Piety and trifli cannot long dwell together in the same breast. I an example of the believer. . . . . . Our God greater than all who are against us. . . . . . Before commencing Hooker, I read Dwight's obje tions to Episcopacy and our Church Governmen being desirous to search for truth in the love of i I have just finished Isaiah with Bishop Lowth translation. You have a great treat before you in th Sacred Poetry of the Prophets.

'Take care not to put on light clothing too earl Remember your grandfather's counsel, and "min how you go up May Hill." *Attend much to you reading.* In a public speaker it is of high impo Read aloud in your private hours.

'What you store in your memory let it be just valuable, and worthy to be remembered in you treasures. Milton uses this beautiful simile of th Fathers (as they are called) of the Christian Churcl "Whatsoever old Time, with his huge drag-net, h conveyed down to us along the stream of ages, wh ther it be shells or shell-fish, jewels or pebbles, stic or straws, sea-weeds or mud, these are the Ancient these the Fathers." The case is much the same wi the memories of most. A few usefuls mixed, an compounded with trifles and all manner of rubbis compose their memorial possessions.

'R. T. N.'

To a pupil, who had just gone to the University, e thus writes :—

'*Old Dalby, Melton Mowbray,*
10*th Dec.* 1838.

'My very dear Friend,

'You will have heard that I have left our beloved family. My long intercourse with it I steem as among the most singular mercies and priileges of my life. Our parting was to me most ainful, and the affectionate tears shed on the occaion will ever endear exceedingly to my heart those riends who, notwithstanding my great unworthiness, ntertain for me so much regard.

'"Good-bye," I thought I could have said, before he time arrived, without much emotion, but when t actually came it was the hardest word I almost ver uttered, and was many times attempted in vain, nd stifled with sobs.

'One evening before I left, going into my room, I found ten volumes laid on the table—all Doddridge's works—containing a very gratifying incription, and amongst other initials were yours. Allow me most affectionately and gratefully to thank you for this monitor of days past.

'My father received, a few days since, from your dear father a most kind letter, speaking of me in terms which made me blush for shame : it was indeed

what I ought to be, but very much more than wh I am. Indeed, when I look back upon the past s years in your house, I stand astonished at my ow sinfulness, selfishness, and unprofitableness, and sti more astonished at the amazing goodness of Go who has kept *me* from becoming a reproach to th ungodly, and *you* from being ruined by those ebul litions of that spring of corruption within m Your course, both with your private tutor and a college, has caused me and your beloved parents t shed tears of gratitude before Him who has enable you to choose the reproach of Christ before the plea sures of sense and of the world.

'You know, I doubt not, with me, the plague o the human heart. How ought it to make us tende towards our Christian brethren! Well may we pref all others in honour to ourselves; for I dare say yo have long ere now discovered that you know mor evil of yourself than of any one else—more of you own ignorance and mistakes.

'My new Rector is a very delightful Christian an fellow-labourer. At present I am an inmate in hi house.

'With most affectionate esteem,

'R. T. N.'

Soon after leaving his pupils he thus writes t one of the youngest of them:—

'*Chapel Brampton, Northampton,*
16th Jan. 1839.

'MY DEAR YOUNG FRIEND,

'I know not how the vacation has passed with you; I hope, happily and profitably. Our motto ought to be "*Nulla dies sine lineâ,*" that each day may add something to our stores of useful knowledge, and something of stability in our religion, and of close acquaintance with our own hearts and our God, which is of all knowledge by far the most improving and important.

'I wish you could have been with me in a visit I paid to old Mr. Jones of Creaton.

'How low, how little, are the proud, how indigent the great,' compared with such a character! His room is simplicity itself—no ornament, no superfluity, no display. An old arm-chair, with two or three others of the plainest workmanship; a sofa on which to repose his tremulous limbs, equally plain; and a painted deal bookshelf, with a few old and valuable books of divinity, form all the furniture of his little apartment. And yet, how few among the most noble and exalted, among the most learned, are so rich as he!

'He is the true hero, the true nobleman, the truly wealthy man, the man wise unto salvation; for the fear of the Lord is his treasure, and Christ and

the sacred Scriptures his body of divinity, and my earnest wish and daily prayer is that they may be mine, and yours, and W—'s, and J—'s, and D—'s.

'With much affection, &c.

'R. T. N.'

To another of his pupils he thus writes:—

'*Old Dalby, October* 5, 1840.

. . . . . . 'This afternoon we have been busily happy in giving tea to the Sunday-school of Frisby. The noise and hubbub remind me of the St. James's School-room on a similar occasion, and how your papa let the hubbub pass away, and restored order among the little rioters. I think it was when Queen Victoria was crowned. It has been a very pleasant afternoon; and after tea the boys at cricket, and the girls at play, appeared most happy. I have not had such a game since I left your ever dear family. We sung several hymns; one before and one after tea, and one before they parted. The last, sung in the open air, was very sweet. How it was regarded by Him, who, though unseen, was present and heard, I dare not venture to say. May He forgive!

'I have been to Peterborough for priest's orders. There were no young men that I knew. There was one who very strongly held Mr. Newman's views. His demeanour was extremely devout: but his ob-

servations, several of which he addressed to me, I thought quite unscriptural. However, the devoutness of his demeanour and the amiability of his manners, seemed to have on the minds of several much influence in leading them to regard his views favourably. I could not but think of the devoutness of the Roman Catholics and the Hindus: and while I quite believe it to be the only correct deportment before God, yet it does very often spring from very erroneous sentiments in religion, and is no mark of truth.

'The Bishop (Bishop Davys) is a man of apostolic simplicity and the truest piety. It was a most solemn and affecting occasion. One more solemn or important in a man's life I cannot conceive—except the last. One-and-twenty received their commission as ambassadors for Christ; and we shall never more all meet again till our Great Master and King shall call us to public account how we have discharged our office.

'I trust you will aim at obtaining this office. It is high and honourable, arduous and awful: but great is our Divine Helper; and the joys of success, and the reward of faithfulness, great indeed.

'When you last wrote, you gave me an extract from Buchanan about the Telugu country; for which I greatly thank you. May his prophecy respecting the success of missions among them be fulfilled ere long!

'Mr. Fox, whose heart God has disposed to accompany me, has written; and I was much pleased with the spirit and contents of his letter. I earnestly hope there will yet be more, and all of one heart and mind. Do ask your brothers to help us with their prayers. Accept my letter as a little proof of the love I feel for you; and be assured I pray to be more and more your attached, faithful fellow-servant,

'R. T. N.'

To one who was meditating to become a *Civilian* in India, and decline the Christian Ministry:—

'*Old Dalby, Nov.* 4, 1840.

'My dear ——,

'Your confidential letter of the 16th October should have been answered sooner; but my engagements, and the important nature of your communication, have together occasioned a longer interval.

'I am sure it will not surprise you when I say the disclosure of your intention was to me a heavy blow—a great disappointment. I had formed the hope, and offered the prayer, that you might one day be—what there is so deplorable a dearth of everywhere—a faithful ambassador of our adorable Saviour.

'Since your last arrival, one has reached me from

ur dear father, expressive of the distress your in-ntion has created in his mind, and, I doubt not, of our dear mother also; for, in all the previous hints ou have dropped with respect to your future path of ife, I had supposed you were aspiring after the acred ministry. It has, therefore, grieved me much —very much—to find your mind drawn to another alling, which admits of so little effort—compara-ively speaking—for extending the Redeemer's glory nd rescuing enslaved souls.

'I would not say the occupation of which you peak does not afford opportunities of aiding and promoting the evangelization of India. It does; nd in some ways, as you say, not open to the mis-sionary in that country. Yet contrast the daily, hourly labours in prayer, in preaching, in translating the Scriptures, in visiting, in always speaking upon topics of Christianity, in the one case; with the daily, hourly avocations, the worldly concerns, in the other. Nor can I think the opportunities afforded to the Writer (or Civil servant of the Government) of knowing the ways and circumstances of the natives, at all equal to the missionary's acquaintance with their language, habits of life, modes of thinking, and the nature of their arguments in favour of their own superstition; and against our holy faith. Still, I am sure there are many important means possessed by the civilian for strengthening the hands, and fur-

thering the labours, of the missionary; but they are as nothing compared with his vantage-ground.

'You will see that my feeling is this: that to a Christian youth, whose thoughts were turned to India, and inquiring with himself how he might most effectually serve his Saviour, and befriend that degraded country—which, on bended knees, craves the help of every Christian youth—a missionary's life affords more ample openings, and more promising prospects of usefulness, than the other, by many leagues.

'If you had thought of India, I had hoped it would have been with the prayerful desire of becoming one day a self-denying, laborious clergyman, in that idolatrous land.

'But if you would not like to serve as a missionary in distant regions, the cry of destitution at home is loud, and has been long; and the pitiable scantling of pious youths is utterly inadequate for the supply of the destitution all around. Cast your eye everywhere—to town or country—and you will see how disproportioned the labourers are to the field; and how totally unfit many of them are, through carelessness and ignorance, for the office they have undertaken.

'Is there not a deplorable want of pious clergymen on every side; and thousands, in consequence, perishing for lack of knowledge? Society rocking to and fro, and heaving, as if ready to dissolve! Oh,

ow much are godly ministers wanted! Is not this ie conclusion that every one of religious mind must ome to, when he considers the state of large manuacturing towns and populous villages?

'Where there is *one* clergyman (of any sort) here are often wanted *twenty*; and out of the 13,000 f the clergy, are 3000 such as they ought to be—men of learning and sound piety? Is not this fearful, my dear young friend?

'How can you think of serving the East India Company when Christ wants servants? Has not the Lord long been asking "Whom shall I send, and who will go for us?" And does not a holy zeal animate you to say, If no one else will go, "here am I; send me?"

'Oh! think of the soul's value and the Saviour's agonies; the peace and comfort, the joy and holiness you may be the means of imparting! Think of the Resurrection morning! What glorious forms will invest your heathen converts! What glowing thanks will pour on your enraptured ear!

'Be not discouraged in your studies. That "*destructive fagging*," of which you speak, is not necessary—it is not wise—it fails of its object, and is usually unsuccessful; but steady application, systematic diligence, is easy, is profitable, is our duty. Do you shrink from the labour of qualifying yourself to be a useful minister? What if Christ had shrunk

from the labours and sufferings which qualified Him to be our Saviour?

'Dear ——, let me ask you to *re-consider* with prayer your intention. Place before you the value of the soul, the want of pious clergymen, the wretched condition of millions, the shortness of our night of toil, and the crown of those who shall turn many to righteousness; and remember that it is not great talents and extensive knowledge, but humble prayer, patient diligence, and God's blessing on the humblest instrumentality, which secure and reap the harvest.

'I exceedingly love you all, and be assured I am, with great affection, your most unworthy friend, and hope one day to be

'Your fellow-labourer in the Ministry,

'R. N.'

To the same, at a later period:—

'*Masulipatam, March* 23, 1843.

'MY BELOVED FRIEND,

'Your letter afforded me great pleasure, and led me to feel very thankful to the Giver of all grace for having bestowed on you the desire to serve Him in preaching the Gospel of His dear Son. You have passed through two important changes since I saw you—leaving home for Lincolnshire, and

ie entering on a College life. Changes try the trength of principles and home-training. What xceeding comfort, what humble thanksgiving has t caused me, to hear from your father that the intructions received under his roof were not neutralized and counteracted by my many errors!

'I feel unspeakably thankful, and I often pray or you and your dear brothers, that God would magnify His mercy to you still more, that you may not measure yourselves by the standard of Christian ttainment, which is too common among young men. It is too often a low and sinful standard, not he one the word of God holds out. Do not be swayed by numbers or great names, but make the word of God your rule, and bring everything to that standard, entreating God to guide you into truth, and preserve you from error by His Spirit, remembering that he that doeth the will of God shall know of the doctrine, and be able to discern the truth from its distorted forms.

'Among many things in your letter which quite delighted me, there was one expression I thought required re-consideration. . . . .

'Don't be misled by devoutness, by fastings and penances, by outward morality, and great liberality There may be all these, and a great many more transformations of the powers of darkness, into the appearances of angels of light! . . . .

'How seldom have I seen a clergyman whose knowledge of divine truth equalled your dear father's, though he was a layman! and of the Committee of the Society at Madras I must bear my testimony, that they are far better able to judge on these matters than a large part of our chaplains, and of the clergy at home. How seldom will it fall to your lot to hear the instructions of so sound a clergyman as our excellent minister of St. James's, Brighton! I seldom heard a sentiment from him whose scriptural propriety I could question; but is it so with the clergy generally, with many of whom the Book of God is not half so well known as Euclid or Homer?

'How striking is that sentiment of Leighton which you sent me,—"Heaven is a fable or the world is mad!"

'I would by no means disparage either mathematics or classics; but I do feel they are only mental training; and if a minister does not use them with a view of being better able, by patient and skilful examination of God's revealed will, to acquaint himself with Christ, and to serve Him, he is acting most unworthily of his high profession as a Christian.

'I do not wish to speak against the clergy of the Church of England. I honour them, and love many of them; but out of the 13,000 or 14,000 of them, how many have qualified themselves to be

ıides in such matters? and I point out these things ›cause I am afraid, from the expression in your tter, that you are imbibing views calculated to puff p young ministers, and give them a low opinion of ither the scriptural knowledge or influence of the *ıity* in the Church.

'I rejoice that your mind is directed towards the ıinistry. "He that desireth the office of a bishop esireth a good work." Keep it ever in your mind. eek to be laying up treasures, new and old, con-inually for future use. I hope you will be very iligent in the appropriate studies of the University. ſake much of your Sabbath—let it begin on Saturday vening. Read some practical work on the Christian ıinistry, such as Bridges'. Read Leighton, and our Greek Testament. "Draw nigh unto God, and Ie will draw nigh unto you." I cherish for you all he strongest attachment, and only mourn you had o better teacher and companion. How precious is Ie who saves from sin! Without Him, what could e do? whither could we fly? You ask me hether I pray that any of you may be made willing o leave home and your country, and seek to save mmortal souls. *I do most earnestly.* How glorious t would be to see you all giving yourselves to this ervice, to be soldiers of the Cross for the deliverance f the world from sin and superstition! but I fear for ou the perhaps more attractive influence of the world,

high alliances, the building of nests, and snug personages. . . . .

'Again you ask me whether God has given me strength to bear my trials, and, having made sacrifices, whether a spiritual joy and blessing have attended the sacrifice?

'I cannot speak of any sacrifice. Every naval and military officer, every civilian, makes sacrifices; and the difference is so small between mine and theirs that I am ashamed to speak of *sacrifice*: but I can truly say, I have found not only spiritual blessings in my own soul, but many Christian brothers and sisters, who attend to me more as if I was an angel, than a vile sinner.

'I can truly say I am thankful I came here; that I came a single man, and was able to withstand a mother's solicitations and a sister's objections. If there is one happy man in India, it is I. Tell D—— to look out for an account of black boys and girls soon. 'R. N.'

To one of his pupils, congratulating him on his position in the first class in his second year at Trinity, he writes:—

'*Masulipatam, 20th November*, 1842.

. . . . 'Your final trial is still distant, and I

ll look, when the time comes, for such news as ll greatly interest me. I shall not forget, I trust, e docility, the tractability, the exemplary conduct, u showed during the four years it pleased God to low me to direct your studies. When I look back my great inconsistencies (though I can truly say y sincere study and prayer was to train you up for od's service), I wonder you were kept from going tray: but God wrought for His great name's sake, nd for your beloved parents' sake (who were to me the place of parents, and who have the love due parents in my heart), and caused you to love the aviour, to desire His service, and dedicate your owers to Him. May your father's spirit be seen gain in you, and, as a young man, may your vigour nd prime be offered on the Lord's altar.

'Pray give my best love to your ever dear family, ove more than I can express. 'R. N.'

To a pupil on his marriage and ordination:—

'*Masulipatam, April* 20, 1843.

. . . . 'I do indeed rejoice with you in the good rovidence of God, who has made you to possess so reat a gift; and I trust you may be long allowed to work together for Christ. I sometimes think we are amazingly honoured while life is spared (though

our removal might be to a better world), in being allowed to labour for Christ in this world.

'There is not a bright spirit before the throne of our risen Head, who would not be delighted to quit those blest abodes and descend to minister even to the spirit of a Lazarus in the Church below; and God gives us this high privilege to carry the light of life to benighted souls, to be instruments in His hand to effect that glorious change, which transforms the children of darkness into heirs of heaven.

'I know you, and your dear wife, will endeavour together to live to Him who bought you with His precious blood. God has bestowed on you two precious gifts—a call to the ministry, and a wife who loves the truth in Christ. 'R. N.'

To another pupil he writes:—

'*Masulipatam*, 1846.

.... 'Beware half-hearted men. A man may go decently, as well as grossly, to hell. A man who has had many convictions, and not acted on them, may at once be paralysed, and stand, like Lot's wife, a motionless pillar, making no advance and no recession. Remember, we must be overcoming Christians—soldiers to the very bone—living ever with our arms ready, and willing to endure hardships for

hrist. Pray for me, that I may not go down to ie pit a painted hypocrite—that I may not ruin the uls of others—that I may not run in vain, nor pend my strength for nought; but may, in God's ood time, see my work prospering in my hand rough my Saviour's merits, and the supply of His pirit. Mr. Fox has had many trials, and has borne hem like a Christian man. He is indeed a true and ithful brother—dead to the world, simple, strong n faith. His loss to me and the mission is very reat, and has produced a serious shock to our opening ork. 'R. N.'

It is a great proof of the loving influence of the utor who desired, above all things, that his pupils hould be ministers of Christ, that all the sons, five n number, of this honoured baronet, have subsequently been ordained as Clergymen of the Church of England, and are all labouring in useful positions in populous places.

In these days, when candidates for the office of he sacred ministry, owing to the little encouragement of a worldly nature afforded them, are so scarce and so totally inadequate to the wants of the people, this fact is specially worthy of observation, as showing by what kind of spirit the Church must be supplied—the self-sacrificing, the self-renouncing spirit.

May the Holy Spirit enable many of the noble of

the land to lay their greatness at the Saviour's fee
and may the Church always esteem such as 'worth
of double honour.'

But the influence of Robert Noble extend
beyond the limits of the family of his beloved an
honoured host. He was a teacher in the Sunday-
school, regular and earnest.

At a social meeting for prayer and the readin
and exposition of the Scriptures, assembled weekly i
the house of Sir Thomas Blomefield, he often took
part; and his expositions are described by one we
able to judge as those of 'the well-read Christi
gentleman.'

In his walks, in his intercourse with friends, he
was always abounding in the work of the Lord, wi
an intensity of spirit which is thus graphicall
sketched by an old schoolfellow and clerical brother:—

. . . . 'We met again at Brighton in 1836. He
then had but one object in life—it was to extend hi
Master's kingdom. Every subject discussed (for w
met often) was turned into the same channel, an
used for the same purpose—to illustrate God's lo
in the world's redemption. His views had beco
more Calvinistic. I believe I could not agree. Oh
how he laboured to convince me I well recollect, an
how every interview served to intensify my regard fo
him, and respect for his character! He was one o

e few I ever met who could argue *warmly* on ligion and yet lovingly, never giving and never king offence.

'My heart is full of love for his memory.

'—— ——.'

His six years' residence at Brighton was a time of reat spiritual blessing to himself and others, and he as so much esteemed by those who knew him, so ell known for his zealous co-operation in all good orks, that his name is still held in grateful remembrance, and his zeal has stimulated many to increased tertions for the glory of God and the salvation of ien; everywhere, and at all times, he was a burning ad a shining light.

It was during the latter part of his residence at righton that the wretched and neglected state, as gards Christian education and enlightenment, of e population of the Telugu country in South India as brought specially under his notice, and that he itered into engagements to go as a missionary and lucationist to that people; but as a connected istory of this important mission will be given ereafter, these particulars are deferred to a later hapter.

CHAPTER V.

1839–1841.

FIRST MINISTRY.

'Affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty men.'—COWPER.

BEFORE we enter on the vast field of his twenty-four years' missionary labours in the Telugu country of South India, there remains but one more period of his life to which attention may be directed with advantage to the reader, viz.:—

His ordination to the sacred office of the Ministry in the Church of England, and his devoted and successful discharge of its high and holy duties in the parish of Old Dalby, Leicestershire, in the years 1839–40.

Robert Noble was no half-hearted man—he was God's man—his whole soul was given to his work, and it may truly be said of him, 'Whatsoever he did,

e did it with all his heart, and prospered,' and his rofiting appeared to all men.

Do any inquire why he was not at once ordained s a missionary, being already engaged to go to ndia in that capacity? Two reasons may be a ufficient answer.

1st. The urgent request of a beloved and devoted ather, then in his eightieth year, and whose declinng strength indicated that his departure from this rorld was near at hand.

2nd. The great importance of the new mission, it ras considered, would be better represented to the hurch at home by sending out missionaries fully ccredited as clergymen of the Church of England.

It would have been scarcely consistent with love nd duty to the most self-denying and affectionate arents, who lived and laboured for their children luring fifty years, that their youngest son should ave gone to India without their consent. To his enerable father, standing on the borders of the ternal world, whose affectionate entreaty was, 'Leave ne not during the few days I have to live—be within each of me till my last trial is over, then I consent o your proposed mission;' what reply could be nade? The Church Missionary Committee, with hat affectionate sympathy for their missionaries rhich is a happy feature of their paternal governnent, made no resistance to this appeal. They hoped

that Robert Noble and his fellow-labourer, Henry Fox, going out as *clergymen* of the Church of England, might give an additional degree of importance to the Telugu Mission, and, under God's blessing, induce other clergymen of like minds to follow their example. It therefore being decided that he should take a curacy at home, a situation near to his parents was sought, and a good friend of the family (to whose Christian kindness they owe many and great obligations), sympathising with their trials, gave him a title to be his coadjutor in the ministry, and took him to his own home within a few miles of them. How soon he was called to attend the dying bed of his father, and his feelings on the occasion, are expressed in the following letter to one of his late pupils :—

'*Frisby Vicarage*, 17*th August*, 1840.
Half-past twelve at night.

'MY DEAR ——

'The hour of date to my letter will surprise you, as you know I am early in my habits, but I am sure you will feel a lively sympathy with us when I inform you we expect our revered father to be removed shortly from the midst of us, and I and my only sister are keeping our watch in his room. He is now in his eighty-first year. His strength exhausted and gone. He is dying. To us he has

›en a most excellent, self-denying father, like your vn. He often lived on mean and coarse fare, and ore coarse clothes, in order to give us a better lucation. Should we not love him? How often as he borne with our ingratitude and conceit, and nould we not feel? . . . . . . I am sure you will ›joice that he is free from pain and sweetly supported by the consolations of the Spirit of Jesus. 'o him what a happy transition death will be from he land of shadows to the perfect day of heavenly ight, from the burden of the flesh to the joy and iberty of the perfected spirit! Your ever dear father ame to see him with the three boys. He was conscious, and enjoyed his visit and prayer, and has expressed his great delight that he had received the pleasure he had so often longed for of seeing him.

'E. informs me that all your fellow-students are tinctured with the spirit of Dr. Pusey. Your knowledge of the sacred Scriptures, and your earnest aspirations for the Spirit to guide and keep you, will preserve you, I trust, from the contagion of that and every other pernicious doctrine.

'I am pleased to hear that a pious young friend of Mr. H. Elliott is to join me in the Telugu Mission. I know you sometimes think of such enterprises. Nothing needs more a free and generous spirit. Nothing more ennobling than to rise like the morning light on lands which for ages have been

enveloped in the gloom of misery, and create, under God, a number of pure spirits destined to shine for ever in the kingdom of heaven.

'I hope you find yourself advancing in your studies. Do something every day. How do the Greek iambics and Latin lyrics suit you?

'Your ever unworthy and affectionate friend,

'R. NOBLE.'

To Sir Thomas Blomefield he writes, a few days later:—

'*Old Dalby, Melton Mowbray,*
19*th Oct.* 1840.

. . . . 'Your letter was written and reached me soon after my still living father's removal from our midst. How kind it was of you to write so soon! . . . . . Yes, there was everything in the circumstances of his departure to cause gratitude and rejoicing in our bosoms. Indeed, everything spoke comfort. The astonishing self-abasement, the extreme gratitude, the strong faith in Jesus, all combine to raise within us sorrow and great joy. The former of which would force its way into the feelings of almost all.

'My dearest mother mentioned at my father's funeral a most interesting circumstance respecting him. While his strength permitted, she observed

him every day, about eleven o'clock in the morning, take his hat and go out, and, partly from curiosity as I suppose, and partly from a desire (in case he was taken ill suddenly while absent) to know where to find him, she asked whether she might accompany him, and, upon his acceding, she went. He took her to the church, and there, entering into our own pew, he asked her to kneel with him, and there he wrestled with tears for pardon as a minister, for a blessing upon his family and parish when he should be taken away; and this practice he continued so long as his health allowed. My beloved mother, finding where it was he went, and that he preferred going alone, suffered him to go. . . . . . . Upon another occasion when he had spoken hastily to my mother, (for he was very easily put off, owing, I suppose, to the feebleness of age), when she came back into the room which she had left, she found his head covered with the sheet, and, upon lifting it up (for he would not), the tears were rolling down his cheeks very fast, and begging her to kiss him, he spoke with great emotion of Christ's long suffering towards such a sinner.'

How high and honourable R. Noble's views were with respect to the ministry of the Gospel, we have seen in letters to his pupils. How he manifested that reverence for it at his ordination, and in his course of

ministerial labours at Dalby, will be gathered from the following letters from clerical friends :—

'*Bottesford Rectory, 2nd Dec.* 1866.

'MY DEAR MR. NOBLE,

'I heard a day or two ago of the death of your brother Robert, who was ordained with me, and with whom I stayed at Peterborough during the ordination, to my great profit. I never met one more lovely in his life, or more under the influence of the Holy Spirit. . . . . . While at Peterborough we met each day for prayer and reading the Scriptures; and the savour of his calm and pregnant words of exposition and prayer long remained with me. I always felt he was the most devoted servant of God I ever knew. May God enable you to put a faithful record of his life in print. It will be a great pleasure to me to read it. He is gone before to his place prepared. We must rejoice for him, and glorify Him who redeemed and made him so bright a light to His Church. May we have the same Holy Spirit to teach and cheer us in all our way.

'Yours most truly,

'F. NORMAN.'

The following letter is from his friend, and the friend of his family, the Rev. W. G. Sawyer, of Old Dalby Hall, whose curate he was :—

'*Old Dalby, June* 1866.

'MY DEAR FRIEND,

'I am very glad to give you any infor-ation in my power with reference to your dear other, for I suppose that during his ministerial e in England no one had the privilege of so much tercourse and communion with him as I had. ou are well aware that it was your brother's deter-ination, that as his blessed Lord and Master did t enter on His public ministry till He was thirty ars of age, so neither would he; and he there-re continued to reside with Sir T. Blomefield at righton, and take charge of his sons, till the autumn 1839. Till that period I had never seen him ore than three or four times, although I had often ard mention made of him by his dear parents, ecially by his mother. How his connexion with e was gradually brought about I cannot exactly member, but "the Lord worketh all things after the unsel of His own will;" and so it came to pass at I had the privilege of giving dear Robert a title r deacon's orders, on which he was ordained by the ishop of Peterborough as minister of the Donative f Old Dalby in the autumn of 1839. As we were ell aware that he only intended to remain in Eng-and till the following year, when it was his inten-ion (D.V.) to be ordained as priest, and leave for

his missionary work in India, it was not thought worth while that he should go into lodgings, and therefore it was arranged that he should come and take up his residence with my dear sister and myself, and form a part of our family; and for a whole year it was our high privilege to have him as our guest. We did not see much of him except at meal times, for he was mostly in his own rooms, or among the people in the parish, by whom he was greatly esteemed. In the autumn of 1840 he was ordained priest, and early in 1841 took his final leave of the first scene of his ministry, his family, and his native land.

'Now I do not feel the least equal to the task of attempting to give even a sketch of his character. The truest description and picture that could be given of him was that of a good lady in the neighbourhood, who said that she did not know whether in the present age angels ever appeared on earth in human form, but if they did she was certain that Robert Noble was one of them; and certainly a more angel-like, devoted, humble man never trod the earth.

'There was supremely in him the mind that was in Christ Jesus, and his single aim seemed to be to do his Master's work, that souls might be saved, and that Christ might be magnified by him, whether it were by life or by death. Though his residence among us was of short duration, its results have been permanent.

'At the extreme limit of the parish, three miles om the church, there is a place called Six Hills, here six parishes and two counties meet, and which, om the facilities it afforded of escaping justice, had een the witness of many a fearful scene. At this lace was a farm-house, in which lived a most re-pectable family, the females of which were pre-ented from going to any place of worship during he winter in consequence of the state of the roads. The coming of your brother to Dalby led to the roposal that during the winter there should be ervice in the kitchen of the farm-house every Sun-lay afternoon; and not only was the proposal gladly ccepted, but, as soon as it became known, all the peo-ple who lived in the lone houses in the neighbourhood, nd who seldom went to a place of worship, requested hat they might attend. The result was that the room, Sunday after Sunday, was crowded, some being obliged to stand; and what was begun on Robert's coming to Dalby has never ceased, and whoever now goes by the Six Hills will find a very neat chapel, where there is service every Lord's day, a congre-gation with a stated minister, and a Sunday-school. This is not all; for in remembrance of their dear friend there is an annual missionary tea-meeting, to which people come from miles round, and the average receipts of which for some years past have been up-wards of 20*l.*—last year it was 22*l.* 10*s.*: so that it

may truly now be said of him, "He rests from his labours, and his works do follow him."

'There is one circumstance I should like to mention, to the praise and glory of God and for the encouragement of others. Before we parted a promise was made by his special request, that he and those engaged in the mission with him should be remembered every Friday morning in the worship of the family with whom, for the past year, he had been accustomed to join; and the Fridays have been very few and far between when he and the mission have not been remembered and pleaded for. I mention this, because I believe that from first to last it has been through the operation of the Holy Spirit that his work has been blessed, for though our Heavenly Father knoweth what things we have need of before we ask, yet will He still be inquired of by us; and He Himself has said, "If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father which is in heaven."

'That the same blessed Spirit that dwelt so richly in dearest Robert may be vouchsafed to us, that we may walk as he walked, and at last be numbered with him in glory everlasting, is the humble prayer of

'Your affectionate and faithful friend,

'W. G. SAWYER.'

The testimony of one who, now in the ministry, as then engaged in conducting Mr. Sawyer's excellent schools in Old Dalby, which have been a lessing to many villages round, will also be read with interest:—

'*St. Stephen's, Carlisle, June* 1866.

'MY DEAR SIR,

'From the time your sainted brother entered on the ministry as Curate of Old Dalby, to his going out as a missionary to India, I felt that no ordinary man had come among us, and the impression was deepened throughout the brief period that he remained.

'His high personal character as a minister; his simple, unaffected, ardent piety; his gentle, loving, catholic spirit; his zealous, devoted labours in the cause of his Master; his unflinching statements of the truths of the Gospel, awakened our interest and commanded our respect.

'He entered on his work with the energy of a true missionary, whom the love of Christ constrained not to live for himself, but for Him who had bought him with His own blood.

'In his intercourse with his parishioners he was humble, gentle, friendly, but no less candid, dignified, and faithful. Nothing so impressed me as the transparency of his character, and of his heavenly-

mindedness. He was evidently an "epistle of Christ, known and read of all men."

'As a preacher he was most tender and earnest in beseeching men to be reconciled to God; while, on other occasions, he was solemn and severe in rebuking sin; and I shall never forget the impression made on me by his tender severity, when preaching on 2 Cor. v. 10: the effect was great, and searched one through and through.

'In his pastoral visits he was everywhere welcomed.

'He did not visit merely the women in their houses, but would find out the men at their work, to talk to them of the things which concern their everlasting salvation.

'I well remember a farmer telling me that R. N. had been to his barn, had collected all the men and boys together at their dinner-hour, and had held a prayer-meeting with them. Another farmer, long addicted to intemperance, told me with tears that he should never forget R. Noble; that they had met accidentally in the fields; that R. N. looked affectionately at him, put his hand on his shoulder, and said, "R—— ——, I love your soul."

'His labours were not confined to the parish of Old Dalby. He sought and obtained permission from the aged incumbent of the neighbouring parish, Grimston, to hold weekly services in his church.

ften accompanied him, and was greatly profited, I rust, by his pious conversation by the way.

'As his theme in the pulpit was Christ and Him crucified, so, in private and social intercourse, he spake of His kingdom and glory. My last interview with him was short, but deeply affecting. I had learned to love him, to consult, and trust him as a friend and brother. Taking leave of me and my family he went to my little boy, whom he had lately baptized, and who was sitting smiling on his mother's knee, kissed him tenderly, and said, 'Good-bye, dear W. God bless you, W."

'These were the last words I heard him speak, and we grieved deeply that we should probably see his face no more; but he deeply felt for those who had never heard of the way of peace through a Saviour's love: and he departed from a place in which he had spent one of the happiest years of his life, and from a people who loved him, to India, to testify the gospel of the grace of God to perishing souls.

'How blessed to think of one who has fought a good fight, and finished his course, and received the crown of glory!

'Yours very truly,

'A. HODGES.'

A pastor thus devoted to his people—loving

them as his own children—will always be honoured and loved by them in no ordinary degree; and short as the time of his sojourning among them may appear, he was nevertheless permitted to win some souls to his Saviour, and the hearts of many to himself.

The friend at whose farm-house his lectures at Six Hills had been given bears testimony, that the feelings of love among that scattered population for him was so intense, that when he gave his parting address the room was another Bochim—a place of weeping.

After he had left them, a handsome Bible, and a purse containing 20*l.*, were sent to him with the following grateful, touching inscription, followed by most appropriate references to those passages of Holy Scripture which will ever be as cordials to cheer the missionary on his way:—

'*Old Dalby, Dec.* 6, 1840.

PRESENTED BY

THE INHABITANTS OF OLD DALBY TO THE

REV. R. T. NOBLE, B.A.

IN TESTIMONY OF THEIR GRATITUDE TO GOD

FOR HIS ABUNDANT GRACE,

EXEMPLIFIED IN THE CHARACTER AND MINISTRATION

OF HIS DEVOTED SERVANT AMONG THEM.

ALSO,

AFFECTIONATE MARK OF THEIR PRAYERFUL SOLICITUDE
) SYMPATHY ON HIS ENTERING UPON THE IMPORTANT
WORK OF A CHRISTIAN MISSIONARY TO THE
TELUGU INDIANS.

MATT. XXVIII. 19, 20.
PS. CV. 13–15.
2 TIM. IV. 17, 18.
EPH. III. 5–8.'

e or two sentences from his characteristic ıay be read with interest:—'The former part inscription, I hope, will humble me much, lmonish me of what I ought to be through I feel unworthy of the least regard—the t favour. And now, brethren, let me assure ain of my most affectionate regard, and how I long after your salvation. I shall often be ed of you: may I often pray for you! Let rfully implore you to cleave to the Lord with rpose of heart, counting all things as nothing ou may win Christ, and be found in Him, l in His righteousness. May I earnestly and crave at least one prayer from each one of hat I may live to Christ and be in Christ. gain, farewell—a long farewell!

'Your most affectionate but most unworthy
'Friend and Minister,
'R. T. N.'

His interest in this little flock, and his prayers for them, never ceased. After reaching India, surrounded with the engagements and cares of his missionary work, he thus writes to the friend at whose farm-house the Six Hills' meeting was held:—

'*Masulipatam, March* 1842.

'MY DEAR FRIEND,

'I heard with unfeigned pleasure that your chapel had been finished, and that your excellent landlord and pastor, Mr. Sawyer, had been your minister. Your congregation at the opening I hear was so large that many could not obtain admission. I trust the neighbours all round will continue to be a church-going people—loving the sacred Sabbath, doing no unnecessary work, but improving it by reading and prayer, both in secret and with their families; and, Sabbath after Sabbath, going with their families up to the house where they may together worship God, and hear that word read and preached which, mixed with faith, is able to save the soul. That word can make the dying triumph over death—can make a Lazarus richer than an earthly emperor—can make us, by the Holy Spirit, to conquer the world, the flesh, and the devil; and at last give us a glorious entrance into God's everlasting kingdom.

'Be assured I often think of you, and I rejoice ı every remembrance of you since the first day that knew you, believing that you and your wife have rith your hearts received the truth as it is in Christ, nd will by His grace live to His glory. I am truly lad that I ever knew you, and earnestly pray that ou may have grace to persevere steadfast unto death. ou will have many enemies and many trials—a orrupt heart within, a seducing world without; and othing, my dear friend, but the Spirit of God sought n earnest prayer, the light of God's word carefully ollowed, and the grace of our Lord Jesus, can enable ou to overcome, glorify your Saviour, and be a lessing to those around you.

'Neither do I forget the beloved people all round you, whether rich or poor. Even while I m writing I think how they used to listen, how rell they behaved, how heartily they used to sing nd make the responses, how far they came through he wet and dirt. I think of the happy conversations had with them in this lodge and that cottage: ow we used to kneel in prayer, and talk about the oncerns of the soul and the hope of heaven. How appy those seasons! how sweet their memory still! shall never forget them as long as my memory asts.

'My dear brother Mr. Sawyer, and myself, were he first to break the bread of life to you as a con-

gregation. We tried to set the truth before you, to exalt the Saviour, and show you your need of Him, and we did it with affection and tenderness. May God have mercy on us for doing it no better!

'I seem to be united to you all by very strong ties. I pray for you all; and I earnestly hope I shall meet some of you at the right hand of the Great Shepherd at His second coming.

'As to beloved brethren I speak to you all. Let me earnestly beseech you, masters and servants, young and old, rich and poor together, to know and remember that there is no other Saviour than Jesus Christ, no salvation by any other name. Neither is there any one who can make you holy but the Holy Spirit. You cannot make yourselves holy. Neither is any man happy but the Christian man whose sins are forgiven. He is happy in health, happy in sickness, happy in prosperity, happy in adversity, happy in youth, happy in old age, happy in life, and happy in death, and will be happy for ever in heaven; but he can't be happy in sin and without an interest in Jesus. Let me beseech you to walk worthy of this blessed calling; and study to be holy everywhere, and under all circumstances, and in all companies—for to be holy is to be happy.

'Let me then ask you, my dear friend, and all the other beloved neighbours, to pray by themselves every day more than once—to read your Bible with

ayer. Have family prayer at least once a-day. Ask od's blessing at your meals, giving Him thanks. Try teach your children to love Jesus Christ, and set iem an example. Be kind and gentle to them, but unish them when naughty; and when you send them school or into service, try to place them with asters and mistresses who fear God, and who will indly care both for their bodies and their souls.

'The Bible you and the dear people of Dalby ive me is a great treasure. The 20*l.* which my ear friends, Mr. and Miss Sawyer, urged me to ceive at your hands, I still have in hand, intend- g to lay it out in some way that may perpetuate e memory of your generosity in connexion with is mission. I shall also do the same with the kind resent of the Grimston Minister and people.

'How much I think of the exceeding great kind- ss of you all! May the Lord bless and reward u all, and bless you with all spiritual blessings in hrist Jesus!

'I am very well, through mercy; and so are Mr. d Mrs. Fox, my brother and sister in the mis- onary work.

'Remember the heathen in your prayers, and rize your own mercies. Oh, highly-favoured Eng- nd! Oh, highly-favoured Six Hills and Old Dalby! ive my Christian love to all the dear people. I rnestly ask their prayers. Remember me espe-

cially to my valued and beloved friends, Mr. and Miss Sawyer.

'Yours very affectionately,

'R. N.'

Other letters, written in a similar spirit, might be here introduced to illustrate the great affection existing between him and the people of his first and only charge in England, but they are reserved to a later part of the Memoir. Enough has been given to show how he laboured and prospered; 'yet not he, but the grace of God which was with him;' and that fire of Divine love cheered, attracted, and enlivened all around him; increasing in brightness and intensity through his whole earthly career.

CHAPTER VI.

1841.

THE TELUGU MISSION.

'Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?'—HEBER.

[.]NG for many years determined to devote him- to missionary work, as soon as he attained the which he thought the proper one for such a great responsible undertaking, the duty of giving up ds and country, home-connexions and worldly ects, had not now to be considered. Robert e was like a pilgrim ready to go to any land with taff in his hand, and only waiting for his 's direction and command. He had not long it. In the same year in which he was giving is charge at Brighton a cry for help came from Northern Circars of the Madras Presidency, in lf of the Telugu country, containing twelve

millions of people, who had for more than two ge rations been under our Government, but utte neglected by the Church of England. This excited the deepest interest, not only on account the millions of souls concerned, but from ot affecting circumstances which attended it.

The Telugu country is an extensive tract South India, stretching along the eastern side of Madras Presidency for nearly 700 miles, and people inhabiting it were represented to be speak a soft and flowing language, and possessing a dis sition and character superior to many others of natives of that great peninsula, having gre energy, more manliness and independence, stro natural affections, and less of deceit and dishon and thirsting after knowledge. The reflection these 12,000,000 of immortal beings should, u our own Government, have been passing into ete year after year, during two generations, without effort on our part to enlighten them, and to municate to them our superior cultivation and scie and, above all, to teach them the knowledge of only true God and Jesus Christ; was so distre to good Bishop Corrie, that some of his last pr were addressed to Heaven that this disgrace and s apathy might be removed from our Church nation; and the record of those prayers rea England. Another cheering fact was, that m

spirit with Bishop Corrie in the civil and mili- service in India, stung with honest shame at land's neglect, and with earnest yearnings of t for the salvation of the Telugu people, had cribed a fund of nearly 2000*l.* to support an cational establishment at Masulipatam, and offered y encouragement to any one duly qualified for h a promising and important mission. These nds had appealed to the Church Missionary iety to undertake the mission, and the Madras responding Committee had cordially supported appeal; but the parent Committee felt them- es compelled, through the deficiency of men and ns under which they then laboured, to decline to a Telugu Mission to their existing obligations. s decision was adopted in July, 1839. But such the zeal of several friends connected with South ia, that they determined to go forward in their eavours to establish the mission. The most ve of these friends were the late Rev. James gh, who had been a chaplain in South India, es Morgan Strachan, Esq., the Rev. Joseph Fenn, Miss Tucker, acting for her brother, the Rev. ucker, then in Madras. These facts were brought re Robert Noble just at the time when he was ly and willing to entertain them. He had long that to give a good education on Christian ciples to the upper classes of Hindus promised

to produce great results; and though the progress might not be rapid, the success, by God's blessing, would be certain and progressive. He saw, in the inculcation of true knowledge, the overthrow of childish and injurious superstitions, and in the opening up of the glorious Gospel of the blessed God, with all its self-denying influences and holy principles, its life-giving revelations, its eternal hopes, its constraining energies, a new and glorious life for this people; and the prospect that he might commence this work filled his whole soul with joy. To sacrifice all selfish considerations for the regeneration of a people committed to our trust by Divine Providence for this very purpose, was to him a delight. He rejoiced that he had energies to devote and a life to give for such an object, and his language was not merely 'Here am I, O Lord; send me!' but, 'Here is my health, my worldly prospects, my life itself, my whole existence, at Thy disposal. Gladly will I spend, and be spent, if only I may promote Thy glory in the salvation of this people.'

He therefore expressed his readiness to undertake the Presidency of this Institution, and a liberal salary of 800*l.* a-year was offered to him, with power to take out two other masters, as assistants in the school.

Happily for the success and permanence of the work, it was considered, by those best acquainted with

ıdia, that so great an undertaking should not be ependent on the piety of a few individuals, however minent for their benevolence, but that it should be aken under the care of one of our great Missionary ocieties.

Here, however, was a great difficulty; one appliation had already been made without success. And rhen we consider that, through the want of due libeality of the Church at home, our Missionary Societies re often in great straits, and their little band of labourers at all times overmatched by the millions of heathen around them, who can wonder, or blame them, if, in contemplating so vast a field, requiring in case of success so great an outlay, they should have felt a degree of doubt as to their ability to occupy it, and alarm lest they should stretch themselves beyond their measure and strength?

When, however, the great Head of the Church, by His Divine Providence, calls to any course, crooked things are made straight, and rough places plain, obstacles and difficulties are surmounted or removed, whether in the case of individuals or communities. His people become a willing people in the day of His power; and so the day to favour Masulipatam and the Telugus being come, her cry for help was no longer to come to us in vain.

The Rev. John Tucker, who arrived from India in June 1840, finding that R. Noble and

W. H. Fox were already engaged for the T
Mission, urged upon the Committee of the C
Missionary Society the re-consideration of the
tion of assuming the mission as their own : an
funds of the Society having materially improved
the mission had been formerly declined, they yi
to this appeal, and agreed to undertake the T
as a branch of their South-Indian Mission.

This implied the reducing of the salary of
Noble to one quarter at least of that which had
guaranteed to him by private friends. But this
sideration had no weight with him; and, h
satisfied himself that he should be allowed suffici
free action in his educational measures, he, with
Fox, consented to the transfer of their services t
Church Missionary Society. The following i
substance of the appeal upon which Mr. Tucker
vailed with the Committee of the Church Missi
Society to reverse their original decision:—

'The effort for the establishment of a missi
the Telugu people was a measure not taken i
haste, nor grounded on any imaginary favou
openings, or hopeful indications, or resting on
perfect information, but one long and carefully
sidered; and the appeal to the Church at home
addressed to it by those whose plans had been mat
whose patience had been long tried, whose Chri
zeal had not grown weary, though their hopes

been sadly disappointed. There were friends there who had persevered in their efforts for several years, and had subscribed largely, but who felt that, unless the object was taken up by the Church at home, they must at last abandon their benevolent design.'

The encouragements to adopt the mission by our great societies at home were,—

1. Pecuniary means ready to be placed at their disposal; and,

2. A missionary machinery in actual operation.

There was a good school-room, and a residence for the master near the school. These stood within a compound, and there was no difficulty in obtaining more ground if required.

There were funds invested in a Government Bond, and subscriptions	10,311 rs.
Other subscriptions which might be counted on	5,000 ,,

There was a school-room in operation, the master supported by local means; and the boys under instruction numbered from fifty to sixty. These consisted of a few East Indians, and the rest natives; but the friends of the mission were assured that a much larger number, chiefly Brahmins, would attend under more favourable circumstances.

One gentleman offered as a gift another house, his own property, for the residence of a missionary; and many friends on the spot, or in the district, were

willing to give donations and liberal monthly scriptions; so that the outlay in the first estab ment of the mission by any of the Church Soci would be confined to the outfit, passage-money, travelling expenses of the missionary; and the pense of its future maintenance would be met great measure by subscriptions raised in India.

The importance and extent of the mission c not be easily overstated. The town of Masulipa contained a large native population of about 60,(and proceeding from this up the banks of the Kri river, the whole country was well peopled. same all the way to Madapollam. Going along sea-coast southwards as far as Pulicat, at about e ten miles you come to a populous town.

Masulipatam is 280 miles from Hyderabad, capital of the Nizam's dominions, and about 60 these is British territory. The above description chiefly reference to the sea-coast: but further, if begin at Ganjam on the north, the following coll torates are entirely inhabited by the Telugu people Ganjam, Vizagapatam, Rajahmundry, Masulipat Guntoor, and Nellore. The population of these not less than 3,285,000. Add to these a large p of Cuddapah, Chittoor, and Bellary—a great part the Nizam's territory—a considerable part of My and part of Nagpore—and it will be found that t entire population using the Telugu language exce

nil, or any other using a vernacular dialect in insula.

; for these people not one Church of England iary had gone out, and very few from any ant denomination. Large towns were left without any Christian instruction. Here eople perishing for lack of knowledge, under vernment and dominion of Great Britain. ere buildings and funds provided; in every rate, civil and military officers ready to render, r *private* capacity, their cordial aid, personal uniary; and an interesting and hopeful people, ing twelve or thirteeen millions, willing to be yet allowed to sink, year by year, into the vithout any knowledge of the true God, and ıt hope in the world.'

ıo could contemplate such a scene without and shame for the past, and without earnest ınd aspirations for the future?

; Madras Corresponding Committee of the Missionary Society felt so strongly the duty :ing the liberality and zeal of the friends in lugu country with a corresponding feeling, ıey undertook to find funds for the salary of ssionary: and the friends in Madras undertook e a fund for a certain number of years for the ıt expenses of the mission, provided the Church ›nary Society would provide the outfit and

stipends of two missionaries; and expressed, without hesitation, their conviction that a sufficient sum would be raised annually in India to maintain the mission in a state of efficiency; and concluded the appeal with the following affecting words:—'God be pleased to behold and answer the longings and prayers of His servants, and not disappoint our hopes. Give us but a missionary faithful and true, humble and self-denying, and we will give him work and privileges to his heart's content.'

The Committee in London desired to adopt the mission, and obey the leadings of God's providence; but felt a difficulty from the want of funds. Still, the predominant feeling was well expressed in the following letter from one of the Committee:—

'*Eastbourne, August* 6, 1839.

'MY DEAR FRIEND,

'I quite agree with you, and our dear friend Mr. Strachan, as to the importance and necessity of undertaking this mission. The state of our funds, and the crisis of our affairs, confirm me in this opinion. There is money enough and Christian principle enough in the country to support us; but we want to rouse this principle into action, and to call forth the energies now lying dormant.

'Every additional missionary, if a true man, and

very new mission, if of God's selection, such as this evidently appears to be, tend, I cannot but think, to nourish and increase our funds, beyond the actual want of the individual missionary and mission.

'The more we extend, if we do it with strength, wisdom, and in subordination to God's providence, the more sure, I think, will our supplies be. And every contraction of effort abroad will be no husbanding of resources, but a contraction of effort and assistance at home.

'A Missionary Society declining abroad, is sure to decline yet more rapidly at home.

'With Christian affection to Mrs. Hough,

'Believe me yours affectionately,

'JOSEPH FENN.'

'*To the Rev. J. Hough.*'

May God grant that the same wisdom, trust in God, and Christian principles, may ever attend our Missionary Committee at home and abroad; and may the Church always rise to the occasion, through the supply of the Holy Spirit!

The following letters are appended as proofs of the above statement, and will show how anxiously, and prayerfully, and zealously all connected with this great design were acting:—

'*Ham Parsonage, Nov.* 27, 1839.

'MY DEAR MISS TUCKER,

'Immediately on the receipt of your letter I wrote to Mr. Noble. I have heard from him to-day, that he will be at Salisbury Square on Friday. May our meeting be for the Lord's glory! I shall keep this open to let you know the result. I can now only tell you what we have done. . . . . . I have sent to Mr. Carus, Cambridge, a copy of your summary, with a request that he would look out for a good man, able and willing to serve the Lord among the Telugus.

'Mr. Robins was here last week to inspect several plans and drawings of Indian churches. He took away two, and seemed to think he could draw from them a suitable design.

'I hope you will go on encouraging your friends to contribute towards the Telugu Mission. In God's own time the men will be provided; and the present delay is calculated to teach us our entire dependence on Him for agents in His work, and should quicken our prayers for labourers. We are reminded that, important as funds are, they are worthless without the workman; and can neither qualify nor purchase the man of God. Let us be more fervent in prayer for this special cause; not doubting that He who has

pened the way, will provide His ministering servant
to enter it.

'Pray give to your brother my Christian love, and assure him that nothing shall be wanting on our part to procure men for the Telugus.

'*Friday morning.*—We have had an interview with Mr. Noble, and are much pleased with him. He consents to hold himself engaged to go to India this time next year; and there is good prospect of his proving *the very man* required to commence the Telugu Mission.

'We are looking out also for another man of God, and trust that He will send us one. Will you tell your dear brother what we have done? With kind regards to your dear sister,

'I am, yours,

'JAMES HOUGH.'

The great care taken in selecting their missionaries is also manifested in the following:—

'*Ham Parsonage, Dec.* 24, 1839.

'MY DEAR MISS TUCKER,

'Our engagements with Mr. Noble, for whom we must wait eleven months, make us unwilling to treat with any one not yet in orders, as it is desirable to meet with a *clergyman* ready to go out immediately: and we might find it inconvenient

a year or two hence, if pledged to more than our resources would enable us to meet.

'*Stability of purpose* and *singleness of heart* are primary, indispensable qualities in a missionary; and men of another character the Society would not like to engage for *any* station, much less for the Telugu.

'Our present wish is to send out one missionary clergyman immediately, and wait for Mr. N.; but if sufficient funds are provided we should be glad to send *more*, and the Telugu country would furnish ample occupation for six.

'Yours,

'JAMES HOUGH.'

That the same spirit actuated Robert Noble will be seen from the letters addressed at this period by him to Mr. and Miss Tucker, the earnest promoters of the Telugu Mission:—

'*Brighton, Nov.* 21, 1839.

'MY DEAR MADAM,

'I am but little acquainted with India; and I doubt whether a conscientious preparation for priest's orders, and attention to my parish duties, will admit of much examination of books: all the information, however, I can so gain, or by the kind

mmunication of friends, I shall be very desirous to btain.

'I have a year's engagement in England from this me.

'A very remarkable combination of circumstances, nd the independent advice of three clergymen of xperience, piety, and wisdom, induced me to think f handseling (commencing) my ministry among ny own countrymen. But for this advice I had ow been engaged in missionary work; and, consequently, your appeal, which I had before seen hrough Sir Peregrine Maitland, would have found me pre-occupied.

'Allow me to thank you for your information on the improved state, still improving, of our Indian possessions, in regard to vital religion. I trust it is the first sheaf of a most plentiful harvest.

'I still am quite of opinion, both from our Saviour's example and the constant experience of missionaries of the present day, that, if it be possible, two at least should be sent upon such a field, so extensive, so uncultivated, so overgrown. This I feel very important. Notwithstanding I would not decline it, even if none other can be found. Oh, no! *To me*, I apprehend, it will only be a shorter road to rest, though, *to the mission*, very injurious perhaps.

'I doubt not God will provide and guide.

'I trust you will bear in mind, that if you can

find others more adapted for the undertaking I shall most gladly withdraw.

'I do not offer myself, nor did I take orders, to hinder the truth, and to occupy the post of abler soldiers.

'To be a warder at the temple door, a sweeper of the sacred floor, is (I do trust, in my most sober hours I feel it) an honour of which I am wholly unworthy.

'Of funds I will say nothing, nor of salary. May God supply the former in sufficient amount to secure the undertaking; the latter I care not about. Being single, and by God's help purposing so to remain, my wants are not many.

'I am, with much Christian respect,

'Your sincere, though most unworthy servant,

'ROBERT NOBLE.'

'*Old Dalby*, 28 *April*, 1840.

'MY DEAR CHRISTIAN FRIEND,

'Your kind letter, conveying the sadly pleasing intelligence of your brother's expected arrival in the land of his nativity in the course of June next, has been too long unanswered. I am sorry to learn the occasion of his return, but glad at the prospect of a personal interview with a soldier of Christ, who in distant climes has been endeavouring

› spread the triumphs of the Cross, and to secure ıd cultivate the territory won.

'His visit home will, I hope, fully re-instate his npaired health. It is well sometimes to be sick. find myself, in health and vigour, too apt to fall ıto the mistake of her who said, "They made me eeper of the vineyards, but my own vineyard have not kept." Alas! the fields *within* seem to put orth as many brambles and thistles as the fields *rithout* and around us; and when the summer of ealth and ease has continued any length of time hey sorely vegetate, and, climbing and pushing heir destructive way, choke and starve the plants of race.

'In a letter from Mr. Hough, kind and full of ıatter, received at the beginning of this month, he ates that hitherto no fellow-labourer has been raised p for the Telugu country. I trust that our Lord ill help us to be much in prayer in this behalf. is very easy to ask for prayer, and to promise rayer, but power to *pray in prayer* I find not easy all, but a rare and high favour from on high. I g earnestly that you and others interested in this ork will, "for the Lord Jesus Christ's sake (to use ıe Apostle's entreaty), and the love of the Spirit, in agony (as the original has it) in prayer ith me."

'What is one small barley loaf among so m
millions? The good Lord multiply that as i
being dealt out; and as He can, so may He pro
other wheaten ones, better and larger, for the fami
multitudes. Yet must Barak's spirit, declining
Lord's work, be shunned; it may be hard, bu
Him hard is easy. *Mountains* are *threshed* l
worm, thousands chased by one; and Satan tı
pled under the foot of a child. Oh, for strong i
— for love, humility, and prayer! These are b
than any four missionaries, though picked out o
choice men of Israel.

'My friends here whisper, "Why shouldst
destroy thyself?" and my aged father, white
eighty winters, says, "Wait till I am gathered
heaven's garner." Some say, "I am not st
enough," "that I ought to remember my
country, &c.;" but I hope the Lord will allow
to serve Him in this field at His appointed l
alone or with a work-fellow, just as He sees

'We are interesting the people here in the
then at home and abroad, and in the Jews, and
respond readily to the touch.

'It has pleased God to give some little su
to my labours here. Vain-glory and self-prefer
I fear, prevent Him from giving more. It i
uncommon thing to be humble in success, I

there is a sad propensity to rob God of His

'I am, my dear Madam,
With unfeigned respect and true charity,
'Your very unworthy servant,
'ROBERT NOBLE.'

the Rev. J. Tucker, lately arrived from India,
:es:—

'*Old Dalby, 3rd August,* 1840.

[Y DEAR CHRISTIAN FRIEND,

'Your intention of connecting the Telugu ı with the Church Missionary Society I have oured to weigh as well as I am able. I shall l to fall in with any arrangement which may to the friends of the mission most likely, God, to subserve its interests.

'ou may therefore rely on my concurrence in er decision you may form respecting it. . . . ıot going to India to please flesh and blood; do my little in the service of my Redeemer is Church. Being mindful of the dispersion ;on's little band, I should not like to engage ıy one (as a fellow-missionary) who is not, *ıatient inquiry*, thoroughly attached to our ı. Is this the case with Mr. Fox, whom I love for his resolution's sake? He is not, I

trust, a member of our establishment from education only, but on principle too.

'Perhaps I may have an opportunity of seeing him in London in the week commencing Sunday the 9th. An interview I should much desire.

'I am, your affectionate and respectful
fellow-servant,

'R. NOBLE.'

To the same.

'*Old Dalby*, *Nov.* 30, 1840.

'MY DEAR CHRISTIAN FRIEND,

'Since I had a short interview with you at Wood's Hotel in town, I have had a hasty, though I am delighted to add, a most gratifying and satisfactory visit from my brother and future companion in missionary labours, Mr. Fox. In an interview so short as that between him and me, wrong conclusions respecting character may be formed; but I must say, I have most favourable anticipations. I could earnestly wish for one more fellow-labourer. I do feel, I trust, deeply thankful that, according to His practice, who was Wisdom infinite, we are able, if He continues our lives and resolutions, *to go out two together*. Oh, that God would raise us up a Hebrew scholar, who might superintend and aid in the translation of the sacred Scriptures, or, at any rate,

their revision or correction! I find by what Malcolm has said about the Telugus, that the ole of the New and much of the Old Testament ; been translated, and some printed, in their lan- age.

'My fellow-labourer and myself meet in spirit ry Friday evening and Saturday morning, to sup- cate mercy and favour of Him without whom all is n; the best-concerted schemes, folly; the greatest nbination of strength, weakness; and the best- cuted work, disappointment.

'Wishing you much close communion with the iune Jehovah, and great success in promoting extension of our Lord's kingdom, and in engthening and more thoroughly cultivating the all strips of territory already won (in India),

'I am, your most unworthy fellow-servant
and fellow-pilgrim,
'ROBERT NOBLE.'

To the same.

'*Chapel Brampton*, 29 *Dec.* 1840.

'I know not what to say about the filling up the chaplaincy at Masulipatam. My dear yoke- low and myself, and our friends, had made the ply a matter of prayer that our thought might be *olly directed to the evangelization of the natives.*

The coldness of our suit has, perhaps, led to this unpromising result. May it kindle into fervour our prayers! Would it not be well to read some medical work on change of climate? I have hinted at this to Mr. Fox. My brother, who is a physician, advises it, and mentions 'J. Johnson on Climate.' Perhaps you could recommend a better.

'I thank you much for the counsel about books; and then as to theological and religious works, if you could afford me the time to write down your remarks; for I feel that I am entering on an entirely new scene, and the service very different from that in use where the people are born and bred up in the Christian religion.

'I have heard that one of your sisters has been with you in India. What a source of comfort and support such companions must prove in heathen lands, where there is almost everything to try and dishearten, and the climate to relax and depress! But yet I can truly say, from long and close observation, that where I hoped and wished for one object, and God thwarted and obliged me by His providence to adopt another course, it has not only worked for my good; but that I have often seen, and found it far safer and better for the children to let the parent carve for them. While we are seeking to serve Him, oh! with what tender and exquisite care His eye watches over us, weaning us from every

re only to supply the creature's place with the r's presence — depriving us of companions ıat we may eye Him more, talk less with them ıore with Him, till He seems to ride at our hand when we ride, to sail with us when we › think within us and speak by us when we or speak. But why should the schoolboy thus › the teacher? All this you have long known ›alised; yet there are degrees of closeness not ached.

'Affectionately,

'Your most unworthy servant,

'R. Noble.'

To Sir Thomas Blomefield.

. . . 'How many thanks do I owe you and Lady B., and all your family, for your great ess and endurance of my grievous unprofitable- hen last with you! I feel it still much, and do earnestly ask you and Lady B., in her affec- e indulgence, to forgive. Let me say how I enjoyed my visit; how extremely hurried ıort — sadly short, it appeared. It was but a se and a separation. *Suavis hora sed brevis* . Never, never can I forget your house. It was I learned much Christian knowledge, much :ian experience, much of the hidden evils of ›art. The sweet communion and social inter-

course you allowed me, so condescendingly, wer hope, not wholly lost upon me; though I am sensi I did not at all duly improve them. . . . . . Y spoke of coming up to London before my departu I need not say what pleasure (with God's blessi your society and presence would occasion me; an hope much good might arise to me, and more th me, from the combined prayers that I hope the L in great mercy would enable us then to offer But yet, my dear friend, I feel what a sacrifice y would be making for one for whom you have alre made sacrifices too many and too great—who c never repay you, and who has only forgiveness to l seech of you and all; and nothing but affection respect and feeble prayers to offer in return. . . I hope you will remember us,—indeed I am you will, in your intercessions continually. Would be too much to ask your prayers twice a-week,— Wednesdays and Fridays, in the family and in closet? I should esteem it a signal benefit; and, how much do I need it! What a work is ours! what a dull, clumsy instrument am I! I have b much affected by the expression,—"So foolish I, and ignorant, I was as a beast before Thee."

'R. N.'

CHAPTER VII.

1841–1842.

ARRIVAL AT MASULIPATAM.

'They crossed, like Paul of old, tempestuous seas,
Forsaking country, kindred, friends, and ease.'

COWPER.

OBERT NOBLE, in company with his friends and adjutors in the new mission, the Rev. H. and Irs. Fox, embarked in the ship 'Robarts,' for Iadras, on the 8th of March, 1841, and safely rrived there on the 4th of July.

During the voyage of four months, both the issionaries and their friend, the Rev. A. R. Symonds, ere treated with the greatest kindness and conideration by the captain and officers of the ship, ho gave them every facility and encouragement for e performance of Divine worship, and for social nd religious assemblies, both among the passengers nd the crew: so that their passage out was useully employed in endeavouring to promote true

religion, and was attended with much comfort and edification to themselves.

It is cause for deep thankfulness to God, and of cheering hope for our country, that some of the captains and commanders of vessels going out to India, and other distant lands, now take a warm interest in promoting public worship on board their ships, and an unspeakable comfort to many loving hearts at home, that, amidst all the dangers of the deep, they can hope that their absent friends will not be deprived of the consolations of religion. How important are such privileges! When the heart is bowed down with sorrow at parting with their dearest relatives and friends—when the unknown and uncertain prospects of the future feelingly remind them that they are, indeed, strangers and pilgrims on earth—is there not reason to hope that in these hours of doubt and sadness some may be led to welcome the glad tidings (too often, alas! disregarded in times of ease and pleasure), that in the God and Father of our Lord Jesus Christ we have a friend for all times—a guide, a glory, a defence along the whole path of life!

Doubtless some have, under these favourable circumstances, hailed with joy the glorious truth and have reached India, and other distant colonies in a very different spirit from that in which they left our shores; and, blessed themselves, have been

blessings to others. These are effects often ced by our missionaries on Europeans; and he faithfulness of such captains (would there nore of them!) who encourage these efforts be as gratefully and prayerfully remembered as on this occasion.

rived at Madras, the Christian welcome which ssionaries received from those friendly to their id holy object must have been most grateful couraging.

. and Mrs. Fox took up their quarters at Arbuthnot's, where they found the present of Graham's Town, Mr. Cotterill, and Mrs. ll. Robert Noble was received under the ble roof of Dr. Thomas Moore Lane, during sence of Major and Mrs. Charles A. Browne, ndly invited him afterwards to their house, iat warm-hearted hospitality which, for a eries of years, made their names house-ords in Madras, as examples of Christian d liberality. They have now entered into est; but their memory is, and long will be, both here and in India.

ong these valued friends Robert Noble re-about two months, which enabled him to ie acquaintance of the gentlemen who formed responding Committee of the Church Mis-Society, from whom he received every pos-

sible kindness, and obtained an insight into the state of the Society's missions at Madras.

A brief notice from his own pen of some important incidents during his voyage, and of his reception at Madras, illustrating his missionary character and zeal, will be read with interest:—

'*Madeira, April* 7, 1841.

'MY DEAREST MOTHER,

'An opportunity will now be given us of gratifying our friends in England, who have, I doubt not, often prayed for us, both when alone and in the family circle. Be well assured that we have not forgotten you . . . . . . To remind me I have a hundred monitors on every side, I take out a razor, and it draws out a tear and a prayer; I reach out a book, and am carried with the lightning's speed back to scenes almost too sweet to bear in recollection. The Bible of my Dalby people, the knife of one friend, the pencil of a brother, the present of a sister, the parting gift of a mother, all, all are around me, and my cabin is full of you all.' Speaking of a severe storm, he says, 'Through mercy we have been preserved. For nine nights the captain was on deck. He is very kind and amiable, and promotes our religious services, which are held in the cuddy (or dining-room),

ro full ones every Sunday, and the prayers of our hurch every morning abridged.

'On Sundays our congregations are large, and bout sixteen attend on the week-days. The reverence shown throughout, and the solemn tones of hirty men repeating the responses, are very delightul. I rejoice daily I am a single man. The other hree clergymen are married. We have many ious persons on board, whose society is a great reat.

'Several young cadets attend our social prayerieetings, when we read and converse on the word of rod.

'I do hope the voyage, through the grace of rod, may be a means of permanent spiritual good) some at least. With some I have had most ffecting conversations on spiritual things. Some f the young men are quite like younger brothers; ut the honeymoon is closing, and they are very esirous to act some plays. Application for our ermission has been made to Mr. Symonds; but I annot, I think, give mine. Dear Fox, whom I love nore and more on account of his piety and modesty and good sense, has suffered but little during the royage; Mrs. Fox very much. And now, dearest mother, pray for me often, and remember always along with me my young fellow-labourers; and oh, raise your petitions that many more young soldiers

of Jesus Christ may be sent out to this great work and conflict against the powers of darkness!

'Your very affectionate Son,

'R. N.'

TO THE CHURCH MISSIONARY COMMITTEE.

'*Madras, 9th July,* 1841.

'CHRISTIAN GENTLEMEN,

'It will be with unfeigned pleasure, I am sure, you will learn the intelligence of our safe arrival. Mr. Gray brought me under the hospitable roof of Dr. Lane; and in this I must rejoice, as it gives me more opportunity of knowing Mr. Gray, of your Institution,* and also of passing the important week of first transition to this climate under the immediate eye of a long-experienced medical man, whose counsels I consider may be of inexpressible use to me and my fellow-labourers.

'I have engaged my first Telugu servant. He is of Masulipatam, and I hope to pick up, through him, some Telugu words, as he speaks very little English.

'Throughout the voyage we studied the Sanscrit grammar and read certain books. Mr. Fox made more progress than I, having had the advantage of

* The Rev. J. E. Gray was at this time Principal of the Church Missionary Society's Theological Institution in Madras.

some instruction from Professor Wilson before embarkation. Mr. Fox and myself preached one sermon each, on alternate Sundays; Mr. Symonds kindly giving one sermon every Sabbath: thus, between us, affording two full services every Sunday. . . . . . The attendance, the decorum and attention, from first to last, were very gratifying. Three times, with the captain's approbation, we administered the Lord's supper; but only one young cadet attended the sacrament, which he did regularly, and his conduct throughout the voyage was exemplary and consistent.

'Gentlemen, it was very grievous to me to see eighteen or twenty young men coming out of the heart of Protestantism, yet all declining this plain and important duty and privilege of every Christian man. There is something fearfully wrong in that education which can bring up young men to eighteen or nineteen years, and not have allured and constrained them to this solemn rite.

'May the Lord bless your efforts in rectifying this and similar defects in our training at home, for to these young men I look as the specimens of our holy faith, which the natives of India will oftener and more easily read than our books, and I doubt not they form their ideas of our religion from the lives of its professors among them.

'Our evening meeting in Mr. Fox's cabin was

increasingly frequented, till it would not hold more, and we were obliged to solicit the captain's cabin, which he allowed us to use for half an hour in the evenings.

'We thus went through the Ephesians, allowing any present to state his opinions on the passage; hymns were read, not sung; and one of the clergy offered a prayer.

'Several expressed their conviction of having obtained instruction and edification at these meetings.

'Mr. Fox has several times visited the Lascars (native sailors on board), who are Christians, who were very glad to receive him.

'We feel much the kindness and the high respect which we received at the hands of the officers and passengers throughout our voyage. May the Lord reward them, for it was very great. Every remonstrance made in private was listened to with deference, and often produced the effect desired.

'May I beg to offer my best Christian respects to all the members of the Committee, and believe me, Christian gentlemen,

'Yours to command ever in the Lord,

'R. N.'

His object in staying at Madras for two months is thus explained to the Committee at home:—

'*Masulipatam*, 10*th April*, 1842.

'Dear Christian Gentlemen,

'I remained at Madras in order to form e acquaintance of your Corresponding Committee ere, from whom, as Christian brethren, I received ore kindness than I am able to express. I saw ich of Mr. Gray, and of the students under his e in your Institution. I rejoice that I met these ntlemen, as it enabled me, from personal knowge, to feel confidence in those who hereafter will concerned, if God permit, in most of the underings in which I shall have to take part; for in rying out future plans differences of judgment l arise, when I trust I may, from actual acquaintce, feel assured that their counsels will arise from other desire than to aid me in conducting the ssion in part committed to my care.

'The time, therefore, was not ill spent, as the mmittee have much experience of the country, the mate, and the working of missions; and I may called upon to hold important communications ith Mr. Gray, and labour together with some of his udents in the same mission.

'While at Madras, however, I endeavoured to void implicating myself in English work, beginning at once the study of the Telugu language under a Moonshee of the College of Fort St. George.

During my stay I also addressed the three na
congregations connected with your Society. I
much pleased with the native congregation unde
charge of an East Indian catechist, Mr. Chapn
I administered the sacrament to all these three
gregations, using the catechist under whose care
are as interpreter.

'My dear friends, your congregations at Ma
need your liveliest sympathies; and our frien
whom the care of all the churches presses, be
his English congregation (I mean Mr. Tucker),
my valued brother Mr. Gray, who has full occ
tion within the walls of the Institution, cannot be
time for acquiring the Tamil tongue so as to
municate without an interpreter, and I am afrai
soundest statements of divine truths become
misrepresented by this means. May God raise
up one faithful European missionary to labour an
them! They greatly need it. Would that
funds and your labourers, in magnitude and num
equalled your desires to supply this and every u
want!

'May our eyes and our prayers be more tow
Him from whom cometh our help.

'Yours ever to command in the Lord,

'R. N

After experiencing uninterrupted kindness

ıany in Madras, Robert Noble commenced his journey y land on the 20th September, 1841, passing through large part of the Telugu-speaking districts, and 'erywhere meeting with the most courteous atten- ›n from our countrymen at the various stations ıere they are resident, and at the close (the 28th) October arrived at Masulipatam, the scene and ld of his future labours, and where he closed his ›ful and devoted life. At Guntoor he was the est of Mr. Goldingham, the collector, and found s gentleman much interested in the education of › natives, and ready to place the schools supported himself and other European residents there der the Church Missionary Society, and to make ıntoor a missionary station: but this project was ›sequently given up, owing to the arrival there of › Rev. Mr. Heyer, of the Evangelical Lutheran ciety, from America, who established a separate ssion. This mission was subsequently strengthened the accession of the Rev. Mr. and Mrs. Gunn, ›st devoted servants of Christ; and when Mr. ınn was called to his reward he was succeeded by ıe Rev. Mr. and Mrs. Gröning, and other faithful ıen and worthy missionaries. This mission has had fair measure of success, and is still in operation.

At Masulipatam Robert Noble was received into the house of Major Awdry, who most cordially wel- comed him for his works' sake. And having now

brought the subject of this Memoir to the scen
his future labours, it may be desired that some
count, brief though it be, should be given of
place and its inhabitants.

Before, however, doing this, we have to st
with thankfulness to the Giver of all good thi
that the majority of the European community
dially co-operated in the mission about to be es
lished; and, upon an appeal put forth by one of
chief officers of the station in his *private* capa
monthly subscriptions to the extent of 26*l.*, and
nations to the amount of 22*l.*, were contribute
the new mission: besides which, this gentle
placed at the separate disposal of the missiona
for charitable purposes or for missionary work, 3

Masulipatam was at this time a military stat
and its inhabitants consisted of European resid
comparatively few in number—perhaps not m
than twenty or thirty, some of whom were marr
and a native population of 50,000 or 60,000: it is
chief town of the Telugu district of that name.
stands about two miles from the sea-coast, and
rives its name from the Hindustani word '*maçh*
fish, and the Telugu word '*patanamoo*,' town or
lage. There is no harbour, and ships lie out i
open roadstead; from whence communications
carried on with the shore by boats. The count
a complete flat for many miles around; and from

ıdy nature, there is every reason to believe ınce under the sea, which has receded in some ılong the eastern coast. It is subject still to ıal inundations of the ocean; of which one of st fearful occurred on the night of Nov. 1, nd will be noticed hereafter in this Memoir. de carried on by the natives arises principally ıe manufacture of cotton-cloths and piece- and so celebrated at one time was it for this of cloth, that the first English settlement was n this part of the coast by the East India ıy for the encouragement of this manufacture. ilst, however, these people pursued with in- heir various callings, and their outward be- was marked by much politeness and decorum, oral, intellectual, and spiritual condition was plorable, and enough to call forth the excla- 'Oh that my head were waters, and mine fountain of tears, that I might weep day and ɔr the slain of the daughter of my people!' ribe it in all particulars would be an offence stian delicacy, and to that refinement which Revelation is the blessed means of producing, er it is cordially received. Yet the truth e so far spoken that Christian England, to that revelation is committed for the benefit world, and especially her own colonies, may ignorant of the degradation of her subjects,

and say, when charged with the guilt of leaving them to perish, 'Behold, I knew it not!'

The first fearful trait of the native character we would notice is, their *want of truthfulness;* not, as in our own country, and in other lands, individually exhibited; but general and national. There can be no doubt as to the prevalence of this awful sin among them. Oriental mendacity has passed into a proverb; and the shocking amount of perjury and falsehood is the universal complaint of the magisterial and judicial officers employed in the country.

Witnesses in courts of justice always could, at the time of which we are speaking, be obtained for a small sum of money to swear to the truth of any words put into their mouths by others. Painful as it is to state this of our fellow-men, can we wonder at it, when we know that the gods they worship are not gods of truth and righteousness? What inducement have they to speak the truth, or be afraid of perjury? It is the natural result of their superstitions that they should only consider, in such cases, what will subserve their worldly interests; and to attempt to erect a system of morality without the sanction of Divine Revelation, is to build without a foundation.

Another gigantic evil is *the treatment of their women, and their marriage laws and customs.* When the Telugu Mission was commenced, amongst

ll the millions of the people there was not one roman, except among the dancing-girls, the most egraded of the female sex, taught to read by the atives themselves. Their intellectual powers were ncultivated, and they were mere creatures to attend). the material comforts of the household. A great nprovement in this respect is now, thank God, in rogress; but their *marriage laws* are still in full rce, are attended with enormous evils, and occasion ı amount of misery, which it would be impossible ı over-estimate.

Their females are betrothed when they are only iree or four years of age, though they are not married ll twelve or thirteen; but if during the time of be-:othment, or after marriage, the bridegroom dies, he poor girl, or woman, becomes a widow for life! r she is expressly forbidden, by their most sacred ıws, to marry again. From that hour her life is ne of extreme misery and degradation. She is re-arded, both by her own and her husband's family, ith a degree of suspicion and neglect which is lmost intolerable; employed in the most menial ork, she must take her meals alone, and lives ithout hope of any amendment of her unhappy ondition.

Thus losing all self-respect, and solicited, on the ther hand, to a life of sin, she too often falls into icious courses; and, depraved herself, depraves those

around her. In the Presidency towns, and esp
in Calcutta, a movement has begun for the am
tion of the condition of native widows; but
not yet touched the masses.

Death itself is often sought as an escape
such a despised and degraded existence.

In Masulipatam, containing 60,000 inhab
it was estimated that there were not less than
of these unhappy widows, in consequence of
abominable native customs and laws; and
whole population of the Telugu country, prop
ately estimated, there would be a total of n
than 2,000,000 of young girls and women, who
never marry! and were, in many other respect
most pitiable condition!

Can any Christian man or woman conte
such a state of things in our own dominions w
shame and horror?

In addition to this sad picture, we must m
that there are associated with every heathen
a body of 'dancing-girls,' as they are called,
sional courtezans, set apart nominally for the s
of their gods, but given up to a life of vice.

Another stronghold of incalculable mischie
people, and a barrier to all social and nation
gress, is the *universal institution of caste:* by
they are divided into innumerable classes, b
whom there is only a limited intercourse and

n; and which teaches them to believe that, by cident of birth, some are holy, and others out- in the estimation of their gods. Pride and sion on the one hand, and dejection and ser- on the other, are the sad consequences of these ural and irrational distinctions: and while con-, the degradation of the people must be per- ed.

ich is the palpable and natural result of their nd superstitions; and it may be truly said of 'The whole head is sick, and the whole heart it: from the sole of the foot to the crown of ad, there is no soundness in it!'

t not, however, these people be despised for istence of such evils among them: a people t God and without Christ will always be the dominion of evil. The history of the logy of the West, as well as the present con- of Eastern superstitions, and their deluded s, show us that it is only by the introduction istianity among them that they can be raised l happiness, purity, and truth.

e were once as they are; but by the preaching Gospel, the spread of *Christian* education, elief in Divine Revelation, they may become . Robert Noble was fully convinced of this; n obedience to his Lord's command, went to this people words by which they might be

elevated, regenerated, and saved; and to effect this offered himself, his prospects, and his life.

Oh! that our Government would act like a Christian government, make the Holy Scriptures a Class-Book in all our schools, and teach them, to all who are willing to be taught, their precious truths. Without this knowledge of Divine truth, what will mere science do for them? It will neither improve their morals, nor change their customs, nor save their souls; and God Himself may punish us for our want of faithfulness to Himself by the very education we are giving, without reference to His honour, and truth, and authority. Whatever worldly men may think, the path of *Christian* duty is the path of safety and of true progress.

One or two extracts of letters from Robert Noble, now brought face to face with these superstitions, will, we trust, be better understood, and be more fully appreciated, from the foregoing description of this interesting, though deluded people.

To a former pupil, then at Cambridge:—

'*Masulipatam, 20th Nov.* 1842.

'MY DEAR FRIEND,

'You will expect some account of what has interested me in India, and on my journey from Madras to this place . . . . . I saw no very fine

pagodas (heathen temples). There is one, unusually large, at Madras, one at Nellore, one at Singaricondah. These have very lofty and carved towers over the gateways, usually representing the exploits of Krishna sometimes very indecent: but if I may judge of the rest by the inside of that of Singaricondah, into nearly the whole of which the Brahmins admitted me, they are dirty, shabby, uninteresting. Its tower is 150 feet high, and 100 Brahmins reside in it; but they appeared very ignorant. Only one of them knew any Sanscrit; and, by his own confession, very little of it.

'You are aware, my dear ——, that it is the custom to have "dancing-girls" in connexion with the pagodas; and this single fact shows the character of the popular religion, for these girls are notoriously bad women. Now that these should be, not *in spite of*, but *as part and parcel of*, their religious establishments, speaks volumes. In passing through the country you see nothing in the manners and habits of the people peculiarly to shock you, so far as they come under a stranger's observation: but those who have been longest in the country—magistrates and judges—tell me that cruelty, oppression, and unnatural crimes, are common among them. A judge, who has been some time in India, a man of acknowledged principle and intelligence, informed me that it is a well-known fact, that if a

man wants a witness to appear on his side in court, he can go out into the Bazaar and find men ready to solemnly assert whatever he dictates to them for a little money.

'At Weyur, the village of Wey, I saw a pagoda raised on the spot where a Brahmin widow, of the name of Wey, had burnt herself on the funeral pile of her husband. Nor can I forbear to mention that I found in my Telugu Dictionary the word for widow rendered—first, "widow;" secondly, "harlot:" and, suspecting the cause, I questioned my moonshee, when he told me that the young women, left widows at eight, nine, or ten years old, usually became depraved; and that this was the reason they *wished them to be burned!*

'I must give you an extract of a letter from Mr. Bilderbeck, as illustrating the wretched state of the widows. "I will tell you," he says, writing to Major Awdry, "a fact which only came to my knowledge the other day. You know that the Brahmins are obliged to resort to the rivers for bathing many times a-day. I asked a Brahmin the other day whether they were obliged to resort to cold water every day, whether sick or well? 'No,' he replied, 'not when sick. They may then bathe at home in hot water; but our widows must go to the river, whether sick or well.' 'But is this not dangerous?' I inquired. 'Yes,' he said, 'but our Shasters re-

quire it; and they must go in any case, or they cannot come into our houses." 'Well,' I said, 'suppose they die?' 'Oh, well,' he replied, 'they are widows, and only burthens to society; and——'

'"This is but a specimen of the general feeling with which these poor wretches are regarded. Though born in India, this was a surprise to me, and though we know the treatment of the females in India is bad enough, yet the deeper we search, and bring matters from behind the curtains of Eastern concealment, the more does the scene shock us."

'The climate here is more variable than at Madras. In the morning it is often cold; but as the morning advances the heat rises. It is now at 80°, three o'clock P.M., and a delicious sea-breeze has been blowing health and comfort all day.

'You will, I am sure, on our account, be glad to learn that God has given a people here among the East Indians and English to his Son. The Major of the Regiment, 1st N. Infantry, is a very affectionate, decided, straightforward Christian man. I have been his guest since I arrived, and I am still. The Brigadier commanding the station, and his wife, are also. The District Judge and the Assistant Collector are favourable. We have formed at Major A.'s house a little social, snug meeting, every Friday evening. Our Chaplain objects to our

use of extemporary prayer, as a departure from Church of England principles, and refuses to let either Mr. Fox or myself stand in his reading-desk.

'On the Bishop's arrival the matter was referred to him. He approved of our meeting, but expressed a wish that we would use certain of "the Common Prayers;" adding, that he would not press us to discontinue extempore prayer, and should not feel displeased if we still wished to conduct our meeting as before.

'Fox and myself both thought that the circumstances of this country, and our position in it, the opening of a new mission, and the social character of our meeting, were such as to make us prefer extempore prayer, if the Bishop would give his consent. We wrote to him before his departure, when he at once complied with our request. We also felt that it was no departure from Church of England principles in social meetings to use unwritten prayer.* However, we experience great kindness, and are in excellent health, and have every comfort. I must not add more. Oh, that God would one

* Assuredly not. And were not the missionaries endangering their Christian liberty by asking permission of any earthly authority to do that which is enjoined by the word of God? See Jam. v. 16, 17, and Heb. x. 25, and many others. These are evidently social meetings. They are enjoined on all Christian men, and blessings promised; and the

ly put the love of the debased heathen into the heart of my dear friend!

'Believe me,

'With great affection and esteem,

'R. N.'

To another pupil, reading with a private tutor, he writes about the same time on the importance of educating the natives:—

'*Masulipatam*, 1842.

'MY BELOVED AND VALUED PUPIL AND FRIEND,

.... 'We want a missionary, or Englishman of superior education, for Guntoor. I may be wrong, but I expect our schools will, under God, be the great means of bringing under the influence of Christianity the native population, and maintaining that influence when begun. Schools are our sheet-anchor. There are many Brahmins; and a young nobleman, a Zemindar, would be one of the boys in the school. Is there no one to undertake this charge? Shall that appeal, "Whom shall I send, and who will go for us?" from the mouth of Jehovah, meet with no

prayers to be used are evidently such as have reference to the confessed peculiar trials and failings of those assembled. No human authority can dispense with these duties or deprive of their privileges. Our Common Prayers, intended for public worship, do not meet such cases, excellent as they are.

ready response from the hearts of His redeemed c
tures? Shall the whole of the mercantile, the
and military services, have an abundant supply,
Christ's service be rejected?

'One morning in February I was taking
wonted ride along the shore when I saw a vast cr
of natives—bullock-bandies, horses, men and wo
—old and young, rich and poor. On approachi
found it was one of their great annual ablutions. S
old women, unable to support their tottering ste
distance of three miles, were supported by the ot
and would have to return in the same way. T
I saw, but there might have been many other
persons in the vast crowd.

'On returning home I asked my moonshee
an explanation. He said, "They are taught that
sea is purer than all other waters, and they re
thither on such occasions, that, having purified t
bodies, they may enter the neighbouring pag
and offer their prayers for the pardon of their s
and there the Brahmins use certain prescribed fo
understood by them and many of the people."
I thought very much more reasonable than I had
pected; but this man, you must bear in mind,
had much intercourse with Europeans.

'I then inquired of many Brahmins and o
respectable natives, who had seen little of the Engl
and without a single exception they said, "T

ent to wash away their sins." Then at once I understood why these aged and tottering women had ome so far; and when I asked of the same persons What prayer they used?" they told me they reeated the words, "*Om, Om, Om, Numuskāram, Numuskāram.*"

'I asked, "Is that all?" "No," said they, "some f us more prayers," which they repeated. "Well," aid I, "will you tell me what they mean?"

'Not one could do it. "It was hard Sanscrit, ut they would learn soon and tell me." These were uperior young Brahmins.

'You see then how different the explanation of he natives who have no acquaintance with the English, and how different the facts to what they had een represented by the moonshee. It was an affecting sight. For three miles there was a contimuous stream going and coming. They entered nto a shabby pagoda, dedicated to Siva, and passing in at one entrance streamed out at the other towards the sea. Numbers of beggars with painted faces, and bodies smeared with cow-dung, lined the side of the road. There must have been 2000 or 3000.

'How striking such a crowd confessing themselves sinners!

'How deluded that crowd to believe that water can wash away sin!

'How pernicious that creed! If water can re-move sin, why care about its commission?

'Shall Christians sit idle while millions are th deluded? While Christ is thus unknown, and the perishing creatures, under our own governme are without the comfort of knowing His love an mercy?

'Let me request your prayers.

'The weather is becoming very trying, and w expect the heat, even indoors in May, to rise to 115 sometimes. Dear Mrs. Fox has been alarmingly il Fox and I have both had sharp bilious attacks, bu are both well now, through mercy.

'With affectionate sincerity believe me to be, to each of your dear family,

'A devotedly attached friend,

'R. N.'

To his clerical brother he writes:—

'*June* 1842, ***Masulipatam.***

'MY DEAREST JOHN,

'The heat is so great that last month I wrote to no one, and the month before only one letter I cannot convey to you a just idea of it, except by telling you it is like the heat around the mouths of your glass-furnaces at Burslem. It is like creeping flame. The mind grows dull. The body, all ex

feebled, seems to be a dead weight on the mind; the spirit droops. Prayer, how hard! Exertion, how wearying! Sleepiness, though you drive it away with a fork, returns again; and the day seems equal in length to two at least in our own country—so irksome are the mid-day hours.

'This morning I have heard that the Krishna is filling, and we therefore hope the worst of this year is passed. The rain when it comes will continue to the end of October, and then, instead of being grilled, we wade about from house to house, as the roads are often under water.

'Such is Masulipatam for some periods of the year.

'I have excellent health, and I use every possible precaution. Indeed I feel it very important to use all prudence; and still, if it please God that my health give way, I bow to His holy will. My dear friends the Foxes have had severe sickness; but I hope God, in tender mercy, will bid disease stand back till we have *sown some seed,* I will not say *reaped fruit:* but His will be done! Oh, yes, it is far, far best!

'I hear that Mr. and Mrs. Reynolds died a few days after they reached Sierra Leone. He was at the C. M. Institution when I was in Brighton.

'Both quite young, they scarcely could have commenced their labours at all. Yet is the hope of these

young missionaries gone up in rottenness? Oh, no! their reward is sure, and they are with their Lord.

'I join heartily with you in what you say respecting the world. It rewards its servants; but ah! how much more will He reward His faithful followers! It gives honours, riches, &c. How much more, then, will He bestow!

'"He is coming quickly, and His reward is with Him," and I sometimes think if God gives (what men call) good things in such abundance to those who hate Him, what has He in store for those who love Him!

'Fully do I agree with you, that if we lose temporal good in our efforts to promote His kingdom happy are we in the loss. Oh, yes, all such are indeed rich to good purpose! And yet, do you not feel that in all our efforts much sin mixes up, so that we must feel that every loss is deserved?

'Blessed be God! He does not put the worst construction on our poor but sincere services; and so, when Paul had answered, somewhat unguardedly, to the insolence of the High Priest who made him be smitten, God sent an angel to him the next night not to rebuke but to comfort him. "Fear not, Paul, for I am with thee, and no man shall set upon thee to hurt thee."

'Betsey tells me you often talk of me. It is sweet not to be forgotten by those we love. Christ

wishes not to be forgotten. "Do this," He said, "in remembrance of me!" I believe you often pray for me. Cease not, dearest friends. God has been very gracious to us; and I fully believe the prayers of our brethren in Christ at home have prevailed much: but, oh, be not weary! Our work is scarce begun, and it is vast, and very hard.

'In respect to the Church Missionary Society, I wish you could do something for us in raising funds. There is a strong feeling in the generality of the High Church party against it. I was delighted to see in the *Record*, Six Hills and Old Dalby sending up 25*l*. Yes, indeed, it gladdened my heart to find these little churches willing to deny themselves for the conversion of the heathen.

'We are hard at work learning Telugu. Fox gets on very well with it. Many Brahmins and others come to our houses. They are much astonished at the doctrine of the Atonement and the Resurrection, and the everlasting duration of the happiness of heaven and the punishment of hell. They are respectful, and listen till we speak of their own religion, and then they ask leave to withdraw.

'They believe much in demoniacal possession, and great gain is brought to the priests by encouraging the superstition. Indeed, my dear brother, the people in these parts are utterly destitute of all *moral education*. The boys pass their time

in learning Telugu and Sanscrit Dictionaries, and a number of mythological tales, so grossly indelicate that I cannot describe them. The girls are all unable to read or write: learning is held in contempt by the whole female sex.

'The young people are betrothed at a very early age—boys at seven or eight, girls at four or five years old; and if afterwards the husbands die, the poor little girls are all widows, and must remain so all their lives. The consequence is, they almost all become depraved. I am told that there are more than 10,000 widows in this town.

'Native families are not like those in England. When a man marries he does not leave his father's house, but builds a lean-to, as it is called; and sometimes forty or fifty are thus huddled together.

'The young widow is thus exposed to all manner of temptation, and widow-infanticides, and every crime of this nature, are fearfully prevalent. These things are notorious. Oh! is there no young Christian to come forth to the help of the Lord against the mighty power of Satan in this land? Is there not one? Pray for us, dearest friends, that through me the preaching of the Gospel may be fully known to them.

'Your ever affectionate but unworthy brother,

'R. N.'

CHAPTER VIII.

1843–1844.

COMMENCEMENT OF THE SCHOOL.

ho hath despised the day of small things?'—*Zech.* iv. 10.

was a cause of much regret to the missionaries ıt they were obliged to spend nearly two years in ıuiring the Telugu language before they could pe to hold much beneficial intercourse with the ople, and impart to them that instruction which ght, by God's blessing, raise some among them to higher social and moral life, and open to them the ace and the eternal life of the Gospel.

Striving, however, to do what little they could nong their European Christian friends, their doestics, and occasionally even among the natives, by neans of an interpreter, they devoted themselves with prayer and diligence to the study of the vernacular.

Both being University men, whose early training

had necessarily led them to the study of the Latin and Greek languages, as well as of their own, they possessed great advantages, and might be expected make rapid progress; but knowing the enervating effect of the climate, and the indisposition it often induces to mental exertion, they requested for themselves a public examination by the authorities Madras, the preparation for which might be a constant stimulus to diligence.

Mr. Fox, alas! was soon obliged by ill health retreat to the Neilgherry Hills (where, as much health would permit, he devoted himself to the acquisition of the language); but the zeal and industry with which Robert Noble was enabled pursue the study of Telugu, and his success in attainment, will be seen by the following letters his brother and sister, and to one of his former pupils:—

'*March* 20, 1843.

'MY BELOVED BROTHER AND FRIEND,

You will like to hear what we are doing . . . . Henry Fox and his wife and two children gone nearly 600 miles off, to the Neilgherry Hills and there they are to remain till next cold season which commences about the middle of October. There he is in a fine climate, and, I hope, laying in a store of strength to endure a long campaign.

hese low, sultry, relaxing regions. He sends good accounts of himself, but he is still an invalid. He is studying the language, and the cold climate will enable him to do it with more vigour; and I hope by the time he returns he will be able to converse in it.

'But you will wish to hear how I myself am going on. Through much mercy I am in good health, though not so vigorous as in England. Every day, except when the mail is going out for England, I am hard at work with Telugu. Now I am reading some long criminal trials, in order to acquire the power of reading fluently the written character, as there are few printed books in the language, and to obtain an acquaintance with the colloquial phraseology of the lower orders. It is highly important to acquire these two things. I and our amiable and studious catechist purpose marching down to Madras next July, to pass, if it please God, our examination in Telugu: a trial we ourselves have solicited, to secure a better acquaintance with the language in all our subsequent coadjutors, but not less in ourselves.

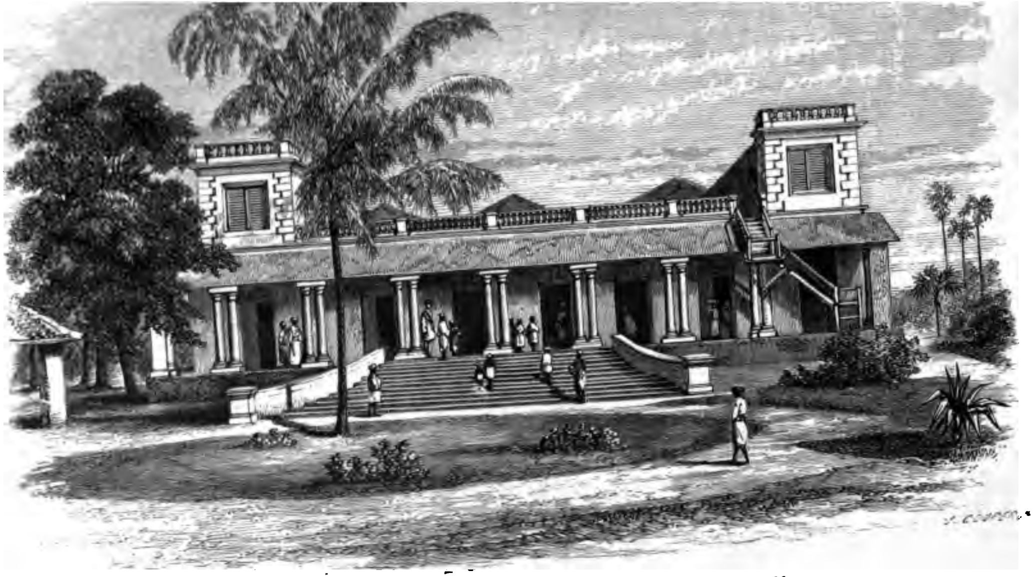
'I have had many discussions with the Brahmins; but at present I labour under a great disadvantage, from being obliged to think so much about the words I use. When I speak through an interpreter I am always able to silence them, and in some I have seen, I think, much conviction. But the abandonment of their religion is a fiery trial to

them, as they are at once deserted and shunned l all their countrymen.

'Yet, notwithstanding all opposition, great eve are taking place in India, and though the whole m is yet heathen, several highly respectable native various parts have come forward and been baptize and a goodly number are uneasy, dissatisfied wi their superstitions, and inquiring; while some, p haps, are Christians at heart, who dare not encoun the fearful storm of persecution which baptism creat

'I wish you and my other dear friends in Engl would be busy in raising us funds. We shall want them till next August; but in this climat large, and well-built and airy room, is the o chance we have of bearing up against this m trying climate. I shall also want a tent to ena me to visit the villages in my itinerations, for posure to the sun is death, or certain disease disablement. Will you see what you can do me?

'Our Society will grant me all I want, but if y could raise me something separate for these obje its funds could be devoted to other most necess purposes. You have not yet raised me up a helper. We want a superior schoolmaster, w educated, acquainted with mathematics, amiab apt to teach, and sound in the faith as it is Jesus.



EXTERIOR OF THE NATIVE ENGLISH SCHOOL, MASULIPATAM.

From a Sketch by the Rev. W. Knight

Page 18.

'Ask your wife if you ought not at least to give ie one of your sons, when grown up, for Masuliatam.

'Ever your most affectionate brother,

'R. N.'

To his sister and her family he speaks with much ratitude to God for his success in his examination in ie Telugu language at Madras:—

'*Madras*, 28*th September*, 1843.

'MY BELOVED FRIEND,

'I rejoice to hear of your schools at Over-one; may you do much in your day and generation. our report of your missionary meeting and of my cquaintance, Mr. Smith's, speech, much interested ie. I am very glad to hear of the temporal lessings and prosperity of Mr. and Mrs. Healy. rive my love to them. I do not envy them.

"Jesus, I my cross have taken,
All to leave and follow Thee;
Poor, despised, unknown, forsaken,
I have *all* in having Thee."

'May we drink into the spirit of this beautiful hymn of Montgomery's a deep draught.

'You will say, "How is it you are at Madras?" On the 1st July I began a march with our promising

catechist and Mr. K——, an amiable young o
to the Presidency, as we call Madras. We we
mounted on ponies, with our teacher on an
He, poor old man! never went out of a wal
whole 322 miles. Great was the kindne
experienced by the way, especially at the ha
Mr. Stokes, my very dear and most kind frien
collector of Guntoor. Health was given us c
way, and many mercies.

'Our poor moonshee was not received in
villages, because he was in company with a
Christian *padre*. Poor old man! he was sorely
often he went without his supper, and often h
water; his caste did not allow him to share ou

'About the middle of August we were exa
from ten o'clock in the morning till six o'cl
the evening, and I know it will rejoice you all to
that I was, with Mr. Sharkey, pronounced
excellent Telugu scholar, and well qualified to
missionary work." Our examiner, Mr. Morris
"that, considering I had only been two years
country, my attainments commanded the h
admiration." Mr. Thomas, the other exa
speaking of my translation from English to T
said "it was justly termed an admirable transl
being remarkably perspicuous throughout, and
in its rendering, showing an advanced Telugu
larship, with a command of the idiom." Yo

rejoice with me at this result of much labour and many a weary hour.

'How much I may have been helped by your prayers, dear Mr. Lockton's, and others, eternity perhaps will, but eternity alone can disclose.

'I desire, from the bottom of my heart, to bless the Lord and to give Him all the praise, while I acknowledge and deplore many wasted hours and neglected opportunities, and many a desponding apprehension.

'And now, forgetting the things that are behind, I desire to press forward with a fresh impulse of ardour to acquire still greater acquaintance and familiarity with the language, and to wield the weapons the Lord has already put into my hands. May He give me a lion's heart, nerve my arm, and bestow such heavenly wisdom as He sees best. I wait on Him. He is my only hope. Without Him I can do nothing. By Him, however, what can I not do? Oh! may I have grace to dare great things with great humility for His name's sake.

'It is no small comfort that Mr. Sharkey* is pronounced so good a Telugu scholar. He was brought up in the Telugu country. His knowledge and scholarship, therefore, far exceed mine.

* This East Indian gentleman was educated in the Church Missionary's Institution at Madras, and was about to join N. in the mission.

'I am sure you will wish to know what is (Henry Fox's state of health; it is much impro but most of those who have seen him on the N gherry Hills appear agreed that it may be neces for him to return home, or abandon his intentio labouring in the Telugu country at least, the w of which is low and relaxing. What a loss su step would be to our mission I cannot express.

'You will learn with pleasure that the Lo carrying on a work in the South among the mis of our Society, but they are of many years' stan In due time He will look, I trust, with favour o North, and let the clouds of His grace drop fa on our at present barren mission.

'I have been received with the greatest kin here. Those who first welcômed me two years are the most constant guests of the Governor's t but they are all the Lord's true servants, and the not despise me, His poor missionary. I was in to dine with the Governor and the Marchiones went, and was much gratified with the simplicity elegance of all I saw and heard. Both the Ma and his lady are very favourable to true piety, (would not have so many around him of those bear the reproach of the Cross. May the reveal His grace in them more and more. know I am a very perverse person, and I have th fore shunned, studiously, a second invitation. I

ay own heart. Great things beget great thoughts; nd great thoughts lead to great falls; and great alls I pray earnestly I may not suffer. I desire to ive in obscurity, and die in the field of labour; only may the Lord write, as I trust indeed He has done, ny name in the Lamb's book of life.

'I must thank my dear, dear friends at Brampton or all their unabated remembrance of one so unworthy. Many changes here and in England have aken place; but the Lord changes not. Our chief reasure knows not the shadow of a change. What more do we want?

'Your ever grateful and unworthy brother,

'R. N.'

To one of his former pupils:—

'*Masulipatam, Nov.* 20, 1843.

'My dear valued Friend,

'I find nearly two years have passed since I last wrote to you at Trinity College. To me it has gone by with astonishing haste, and I doubt not you have found it too short to do half what you intended, while it has been amply long enough for us both to add innumerably to our transgressions. I am truly sorry such a long silence should have taken place on my part. It is very shameful; but, through the multitude of engagements, I am not able to write to my friends as I could wish. I think my

unreasonable neglect towards you has arisen from tl wish to write you a very long letter. How ca thank you for yours of December 1841, and Febru 1843? Such an immense separation mightily (hances the value of all letters from England, and mal them an astonishing refreshment; much more to i cut off from all the friends of my youth, than to th who in England are surrounded by them.

'There are few who really love us, though we n know many; and a letter from one who really lo and sympathises with us must always afford the s cerest pleasure to him who receives it.

'All letters out of your family to me, I am s are as welcome as rest to the weary body; and tl keep up my interest in you all, and re-kindle a sp of intercession in your behalf. That you remem me in your prayers, cheers and emboldens me.

'How glad I am to learn of the increase of t piety in the University, and that so many religi men rise to high honours and wipe away the wor reproach, that "earnest Christian men are good nothing!" Would that some of them would be will to forego their comforts and wealth, to raise Telugus above their present wretched condition, i impart to them the knowledge of the true God, i of the grace of the Lord Jesus, and the Holy Spi work, and of the happy and glorious rest after de

'I rejoice to send you a better account of

Fox's health. He speaks of himself as quite restored, nd hopes to come back in April. Meanwhile, he as been gaining a deeper acquaintance with his own eart, and has made considerable advance in the lanuage; and Mrs. Fox is also very strenuous in her fforts to acquire it: though he says, in his late ourney into Travancore and Tinnevelly, he only saw ne missionary lady who had sufficiently acquired e native language to convey efficiently religious struction through it. I speak of those who come ut from Europe, for persons educated in the ountry pick it up from their earliest years. Last uly, I and my amiable catechist went down to ladras, to pass an examination in the Telugu lanuage; and, through the mercy of God, with good ıccess. May the Lord be graciously with us now we re opening in a more public manner the mission; nd if ever we needed the prayers of the Lord's eople at home it is now. To-morrow morning we egin to drop into the ground the little mustard-seed. Ve open our school at seven o'clock; we have no choolmaster. I and Mr. Sharkey commence with limited number of boys of the four first castes, ho have already learned some English. Our first sson is to be in the New Testament, our second in e Bhagavat Geeta, their most venerated book of ıorals. I purpose, whenever its morality agrees with hat of the Bible, showing the different foundation of

the two, and urging the morality upon them; w
they disagree, endeavouring to show the superio
of the New Testament; and to bring them thus
passionately to weigh and compare.

'I fear, if we cannot obtain a master,
further progress in the language will be gr
checked.

'I have seen the principal natives, and unf
our plan to them, assuring them that we shall en
no sinister arts to induce their young people to
Christianity or embrace it.

'We also hope, at the end of two years mo
pass a further examination in Sanscrit, in Telugu
in an acquaintance with their religion. Thus
see, we have no leisure now, nor any in prospec
we reach the rest above.

'We sadly want help—a well-educated sc
master, informed fairly in natural history and m
matics, is the man for us. He would find
desirous to learn—amiable, clever young men,
to gain a knowledge of English, and of English sc
and literature.

'I feel myself most at a loss in refuting
doctrine of metempsychosis—every native of
have yet seen holds it, from the richest to the poor
an endless succession of migrations of the soul
one animal to another, sometimes more favou
sometimes most grovelling.

'an you come and help me? I wish you would ne; and, oh, pray earnestly and often for us!

'I am, your very unworthy friend,

'R. N.'

public recognition of their ability and scholar- n the Telugu language having been thus ob- , Robert Noble and his friend Mr. Sharkey 1 the Native English School at Masulipatam : 21st November, 1843, for the education of the classes.

wo pupils only attended on the first day, though : notice had been given, and the object of the naries had been carefully and fully stated to rincipal inhabitants. This was not an en- ging commencement, but they did not despise ay of small things—they knew that great s might yet follow.

> 'Parva fuit, si prima velis elementa referre,
> Roma.'

he Christian Church was also once comprised in disciples. Their faith and patience, however, not long tried before they received a gracious val in the increase of the number of their ırs.

o a former pupil he writes, a few months after- , in the following hopeful strain:—

'*Masulipatam, April* 4, 1844.

. . . . 'Our school goes on very nicely. We had a little storm yesterday; one class refused to stand up at prayers.

'All I asked was that, during our petitions for a blessing on our work, they should all be quite still, and stand as I was standing. I think it will not cause us much trouble.

'We look to God; our hope is in Him alone.

'We sadly want helpers. I am greatly over-worked—but it will not be for long, the goal is very near. Instead of 38 boys, which is our present number, we might have 100 to-morrow, had we suit-able masters. But for caste-boys, men of education and courteous habits are needed. Some of the young men who come to us are thirty years old, and many are twenty. They are very inquisitive, and full of objections, which take one unawares.

'I see now why I was led to read my Bible so much in England. My class *appears* quite to enjoy their Scripture lesson. They commit it to memory. The parents of some are much opposed; but they steal away to the houses of others, and learn their Scripture lessons there.

'Pray give my Christian love to all your most ever dear family.

'R. N.'

In the following extracts from letters to H. Stokes, ɜq., collector of the adjoining district of Guntoor, ɪo, with his excellent wife, entered fully into all e benevolent plans for the Christian education of ; Telugu people, we see a clear enunciation of the ect of his labours, viz. to impart a sound religious ɪcation; and also that, whilst earnestly labouring the natives, he was none the less deeply anxious the spiritual welfare of his own countrymen :—

'*Masulipatam, Jan.* 1844.

'MY DEAR CHRISTIAN BROTHER,

'I know you will excuse a very hasty e. I can assure you of my poor but warmest ɪpathy in your late sharp illness. It must have n very painful; but oh, if of such worms as we , angel-like beings are to be formed, shall we not ɔice in hope and in the Lord! You will be shocked ɪear that young Mr. T——, one of those to whom 'entured to put a note into your hands for his e, died the morning after he received it. Young —— wrote me a very nice, devout letter. Dear ɪow! My heart bleeds, dear, dear brother, for my ɪr young countrymen. They perish like sheep :hout a shepherd. Dearest brother, let us seek ɜir salvation more. . . . . The people of this ɪntry know not what they worship; they perish, ɪeed, for lack of knowledge.

'Our school progresses. We have a great many Brahmins. We hope to give them a thorough education. They are very diligent. I avoid assailing their religion, desiring first to let them see what ours is. I have fully and repeatedly told them, however, my object, viz. to make known our religion to them as the only plan of salvation. . . . . Mr. Sharkey and I had meant to go on a tour into the villages, but bad accounts from Mr. Fox, and no well-qualified second or first master yet being found, our hands will be tied at home. Our Lord knows what is best, and may His will swallow up ours. . . . . Remember us and our schools in your united prayers.

'R. N.'

To the same.

'*March* 1844.

. . . . 'We have now thirty-eight young men and boys in the school, and nearly thirty expectants for admission. Our first class are reading Euclid, Major Browne's Geography of India (an excellent work), and every day for an hour we read the Scriptures. Of course, many objections are started; but at these I rather rejoice, as they tend to elicit their state of mind, as well as to lead us to more clear statements of scriptural truth. We have more Brahmins than other castes at present. A few days ago the Moonsiff (native judge) of Bezwara

ıght his son, but we could not admit him; and ral Mussulmans have applied; one of great ectability. The Nawab (Mahommedan Prince) also invited us to visit him, but we are a little :ward to go, as we have no vacancies, and if he ld wish any of his family to attend we should ›bliged to decline, and might give him offence. the March winds will blow on our school and t by-and-by. You will rejoice to hear that two ıy servants apply for baptism; they bear good acters, and *appear* really awakened and inquir- I dare not say they are born again.'

'*May* 1844.

. . . . 'Our school is again thriving, and con- s a more respectable class of boys than before. y all stand at prayer, and all pay one quarter rupee month for tuition, but nothing for the books maps which they use.

'I hope we may prove a blessing to the Honour- Company, as well as to the natives. To impart ıd religious and high principle, and educate and ish the mind, to make them good, and useful, happy for time, and glorified saints in eternity, ur ceaseless prayer and study.

'I have read through Colebrooke's Essays twice, several minor works on Hinduism, and am now ly again, after a respite, to retrace our steps

through the Hitopadesha, and advance on M
which, I am told, is very easy Sanscrit. M
Lord be my helper! without Him, both study
knowledge are vain.'

'*June* 184

'I fear I shall be able to see but l
very little, of the friends you mention, as I
not sent *to* the Christians, but *from* them to
heathen, and very seldom indeed have an opport
of going among any of my own countrymen. H
ever, I *will*, please God, see them, and know I s
be greatly refreshed by them.'

With what diligence and zeal he discharged
duties of his office, as head of this important sch
may be seen, not only from these his own lett
but also from the daily routine of his life, drawn
by a brother missionary, who was for many y
associated with him in his labours at Masulipatam

'He generally rose at four o'clock in the mo
ing; partook of a little refreshment; tea and toast
5.30; commenced school at six o'clock, or 6.
according to the season of the year; returned ho
at ten, or 10.30; breakfasted at eleven; prayers w
his servants at 11.30; received native visitors, a
sometimes Europeans, from twelve to one o'clo
dinner at one, or 1.30; school again from 2.30
6.30 [making eight hours a-day in school in an Ind

INTERIOR OF THE NATIVE ENGLISH SCHOOL, MASULIPATAM.

From a Sketch by the Rev. W. Knight.

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ate]; then a constitutional ride or walk of two hree miles; or often, as was his custom, paying s in the town to the parents and friends of his for an hour; tea, 7.30; prayers, and instruc- of his servants, or converts, till 9.30.

'In school he always took the Bible lesson of the est class himself, also many of the other subjects re the needed help came.

'He also taught some of the minor classes all r elementary lessons. He had the whole super- ndence and management, and was frequently arrassed for help.

'In the early part of his career he held a weekly ting at the house of a Christian friend, for mutual cation and comfort; though this was subsequently n up, as he felt his work in the mission, and ially with his converts, increase.

'A weekly meeting of the members of the mis- was also held in one of their houses alternately prayer and reading.

'He very seldom preached on Sundays in Telugu, he missionaries associated with him, and brought in the country, were more conversant with the guage, but always did so when his aid was ded.

'To *English* services by *missionaries* he had a at objection, as it distracted them, he said, from ir proper work.'

Let it be borne in mind, that this daily routi of work was continued for *twenty-two years!*

Might he not have adopted the language of Apostle, 'The grace of God was not in vain, fo laboured more abundantly than they all; yet not but the grace of God which was with me?' Darling adds, 'The natives regarded him with gr respect and esteem; they looked on him as a h man, and often said that he acquired his sanctity "*tapōbălam*," *i. e.* self-denial and abstracted medi tions upon God; and so great was his influence w them, that they often consulted him on their priv matters. He was always a friend to them, and tl knew it.'

Yes! he loved them with a parent's love, a to live and labour and die in striving to do th service, was the one great object of his life.

Worldly men will call this *enthusiasm;* and it was, in the right sense of the term: such as fill the heart of the Saviour of the world, our perf Example, and the souls of St. Paul and the Apostl He laid his heart on the altar of his Lord, and t fire of Divine love was kindled, and burned w increasing brightness, till all that was earthly consumed, and he was received among the spirits the just made perfect.

We acknowledge, with gratitude to God, t the love of his Redeemer, and zeal for the honou

›d and the salvation of men, was a deep and
d passion with him. Ought it not so to be with
? Alas! how few are like Robert Noble, and
.r we all fall below that Saviour who left us 'an
le, that we should follow His steps.'

om one of his letters written at this period
e a single passage:—

'he Bible must be studied to be understood in
points: its beauties of language and thought
be entered into without; its antiquities, its
phy, its natural history, its apparent contra-
ıs, without study cannot be opened. If you
feel its conforming power, you must pray over
ı must always try to practise it, you must
why it was given, viz. to guide you from
› heaven, and to enable you to take others also
ou in the same road. Read it with a prayerful,
e, obedient mind, and then, if there is such a
as a happy person on earth, you will be that
ι. Happy in hope of heaven; happy in recon-
on with God; happy as one with Jesus; happy
owing that all will work for your good, afflic-
and temptations, and sickness, and every other
; happy in endeavouring to save the souls of
s, and relieve the sorrows of many an aching
and throbbing head. Oh! there is no happiness

half so solid, half so exalted, half so pure, and half so abiding, as that of the humble and obedient self-denying servant of Jesus. I see no way of salvation but through a Triune Jehovah, Father, Son, and Holy Ghost; and I cannot but think that they cease to be Christians who take away the distinctive truths on which Christianity differs from every other religion.'

CHAPTER IX.

1844–1849.

INFLUENCE WITH EUROPEANS.

save some, and feels a pang for all.'—COWPER.

years must elapse before a school in its an be expected to produce any striking is chapter may profitably be employed in ʼhat were R. Noble's influence and position ; own countrymen in India; how earnestly l to promote true religion among them; y he sympathised with his Christian brebeir trials; how tenderly he endeavoured to ıem in their afflictions.

is the greater occasion to show his true in this respect, because his devotedness tive population, for whose benefit he was by the Church Missionary Society, shut him much intercourse with his own countrymen, they co-operated with him in his grand

object, or were thrown in his way by the force of circumstances.

It will, however, be seen from his own letters, and those of others, that a more affectionate, grateful, anxious, faithful friend, it would be difficult to find in this world; and his loving, gentle, humble spirit, won its way to the heart, and greatly endeared him to all who enjoyed intimate intercourse with him, and to not a few of them was he made the messenger of God for good. On several young officers especially his influence was most beneficial.

The first instance of this kind occurred on his first journey from Madras to his new mission. On this occasion he fell in with a native suffering greatly from sickness, and thought it his duty to stay with him to administer medicine and watch its effects. This prevented his reaching Ongole, as he had intended, on the Sabbath, and he was obliged to stop one stage short, and pass the Sunday in the jungle. This was at first a great disappointment to him, as he had purposed visiting the Christians in Ongole; but when he heard from the Sepoy in charge of the bungalow that a young European officer, with a treasure-detachment, was to arrive early that morning, the thought occurred to him, 'This may be of the Lord: He may have work for me to do here in the wilderness.'

The happy results of that apparently fortuitous

ing, and the change it produced in Lieut. St. , are thus recorded by himself in letters to ıther and sister, but more fully in the deeply ɜsting and edifying Memoir published by his r :—

'*Masulipatam, June* 1842.

MY DEAR FATHER,

. . . . 'There are in Masulipatam some admirable and distinguished men (would that unworthy son could esteem himself one of), denominated "New Lights;" and the leaders ɜse are the Rev. Messrs. Fox and Noble. Mr. is a Cambridge man, and had he chosen, have gained distinction in the Church at . The Major of my corps has a social meeting ose religiously inclined every Friday evening. s. Fox and Noble expound from the Bible, his is followed by the most beautiful extemy prayer I ever heard, which flows from the s of these good men as water from the purest g.

'H. B. ST. JOHN.'

TO HIS SISTER.

. . . . 'Mr. Fox and Mr. Noble, attached to the rch Missionary Society, are two most admirable ı; truly may they be said to have forsaken all

for Christ's sake. Mr. Noble I first met in the jungle, between this and Madras, when we had some most awakening conversation. Since then he has taken great interest in me, and I hope that God has blessed his conversation to the good of my soul.

'H. B. St. John.'

Robert Noble's account of the interview above related, when in after years he communicated the mournful intelligence of Lieut. St. John's death by cholera to his father, shows how great was the change effected by the Divine Spirit through his instrumentality in this young soldier:—

To the Rev. B. St. John.

'*Masulipatam*, 13 *April*, 1845.

'My beloved Christian Brother,

'Though quite a stranger to you personally I have often heard of you from your dearest son, when his regiment was stationed here. It pleased God to bless me with his affectionate friendship, and a great privilege and comfort it has been.' Describing his sudden death (for he was struck down in six hours in camp, *en route* to Belgaum), he says, 'To a question of Col. F——'s, an excellent Christian man, your dearest son replied, "*All is well!* In my health I gave myself to Christ, and now God is my

stay!" His departure is a sore loss to us all, admired and honoured as he was by his superiors for his great military diligence, soldier-like performance of his duties, and respect for their authority. Those who were here when the 1st Regiment were with us have spoken to me, again and again, in the most unmeasured terms of delight and admiration.

'Brigadier M——, and Major Awdry of his own regiment, told me that they considered him the pride of his corps; always at his post, always to be trusted, and always succeeding in what was entrusted to him.

'The Adjutant-Gen. Col. Alexander, the Deputy-Adjut.-Gen. Col. Browne, the examiners at his Hindustani examination, were all alike gratified. More than one father has said to me, "Mr. Noble, all that I wish for my son is that he may be like young St. John." How happy then, dearest friend, must it be to have had such a son! One dear friend of the Engineers, writing to me a year ago, said, "he never could be in St. John's company without feeling that he ought to sit at his feet to learn the truth as it is in Jesus—not that which gives light to the head, but that which imparts warmth to the heart and holiness to the life." Oh, shall we not rejoice that Jesus has sent for him to occupy a post in His hosts above? . . . .

'May we ever be willing to part with what we

hold most dear, even our reputation also, for the Lord's sake.

'I think you would much like to hear of the beginning of my acquaintance with your dear son. Well do I remember it, and so did he.

'In 1841, on my way to Masulipatam, I met him in the jungle near Ongole, on Sunday morning, 3rd October, and found him disposed to repose confidence in me, as he had been apprised beforehand by his Major, my beloved friend Awdry, that he would probably meet me on the road. With great openness he told me how far he had departed from God—how he had thrown off all religion, and followed the example of old sinners—that he had involved himself in debt; how, in passing through Guntoor on his route here, the Collector had received him with great kindness, and in the evening had family worship—that this was the first time he had seen family worship since he left home, though he had been nearly three years in the country.

'He said this reminded him most distressingly of his father's home; and he lamented with much grief his disregard of all your affectionate entreaties.

'In the evening we took a walk, and then, amid much delightful conversation, he said he had resolved to begin a new life, and separate from his old associates.

'In the morning I rose early to pursue my journey,

and went into his room to bid him farewell. He was lying awake, his servants sleeping on the floor around him. I affectionately asked him "*to read his Bible with prayer, to lean on Christ, and I was quite sure he would triumph.*" I went on my way with a thankful heart, and he went down to Madras. In 1842 he began to be my guest every Sunday evening, and sweet hours we passed together.

'On one evening, when taking tea with him, he asked me to read the Bible and pray with him. I expressed my delight at complying with his request. "Mr. Noble," he said, "my mind is made up; from henceforth, by His grace, I shall serve the Lord." . . . . .

'He always said to me, "Dear Mr. Noble, I owe all this to my dearest father's holy counsel, and prayers, and life. You have only rekindled in me the flame which had slumbered. To him I owe all." . . . .

'Your deeply sympathising, most unworthy, but affectionate brother in Christ,

'ROBT. NOBLE.'

Such are some of the inestimable blessings our own countrymen in India derive from the residence of our devoted missionaries among them, and the subject of our Memoir was thus of service to one of them, be it observed, even within a few months of

his first landing in the country. Epistles of Christ they are, known and read of all men; and the careless and thoughtless, thus seeing their good works, glorify God in the day of visitation; and amongst our dear young countrymen Lieut. St. John was not the only one awakened to a life of piety and honour by our missionary, as he most thankfully acknowledges in a letter to his sister, dated—

'*June* 1847.

'I have had a copy of young St. John's Memoir sent me. Through mercy he is not the only young man the Lord has had a message for at my mouth. Pray for me earnestly, dearest friends. I long to win souls. I care for little else. 'R. N.'

Intercourse with Europeans, whether personal or epistolary, carried on in such a spirit, must ever be accompanied with a Divine blessing. His epistolary correspondence is thus described by a friend who had the best opportunities of judging:—

'I doubt if he ever wrote even a note or memorandum which was not redolent of his holy, loving character. His letters are all very characteristic, containing beautiful little traits of his exactness—a certain quaintness of style, indicating his self-denying attentions, and brotherly love to the weakest of the brethren, with, here and there, touches of bro

therly faithfulness: but there are very few sentences which contain any reflections on others to cause pain . . . . Nothing can equal the charm of his original letters; so full of the closest sympathy, so forgetful of self, so mindful of every, the minutest of his brethren's interests. He did indeed exemplify St. Peter's precept,—"See that ye love one another with a pure heart fervently."'

'Nothing can exceed the beautiful spirit manifested in these letters; but they are not, in the writer's estimation, quite suited for this work, which is to give a history of the Telugu Mission, and to portray the subject of it in his character of Missionary and Educationist. A few of them, however, are subjoined, to show what must have been his influence among Europeans, and how in everything he exhibited his love for his Saviour and his Christian brethren.*

To H. Stokes, Esq.

'*Masulipatam*, 26 *March*, 1842.

'My dear Christian Brother,

'How much I rejoice at your appointment to Guntoor! It must have been a subject of earnest

* Possibly more of them may be given at a future period, from another source, to the Christian public.

prayer to our friends the G.'s to have a Christian successor in the collectorate; and my friend Mr. S. (the Judge), though drawn away by sickness to the hills, communicated to me the intelligence of your appointment with much hearty joy. Young Mr. ——, a most promising Christian, has been removed into the south. He was the fruit to Christ of Mr. G.'s and Mr. S.'s efforts and prayers on his behalf; and though I cannot say you will find one like him ready to your hand, yet, dear friend, I trust I may rejoice with you, at no very remote period, over some young Christian brought to God by your means. . . . . I am rejoiced at the prospect of making the acquaintance of the G.'s. Poor Mrs. G. is a great sufferer. The Christian fortitude, however, and holy, humble dependence which she exhibits, is a great lesson to me, who visit her every day. Oh, how profitable for a minister to visit his sheep—to tend, and watch, and pray with them! to his own soul how refreshing! To see the grace of God put to the proof under acute suffering in such delicate frames, confirms mightily our faith in our great Head, and in the promises of His word. Sometimes, if you will remember at a throne of grace our weakness and blindness, the might of our foes, the deep-seated prejudices we have to contend with, and the fewness of the labourers, how much might you benefit this barren waste and succour us! 'R. N.'

To H. Stokes, Esq.

'22 *Nov.*

. . 'I met your amiable and frank neigh-
Mr. W——, to-day. I feel more and more
ted in him. I hope it will please God to cause
ory of Christ to shine into his heart . . . .
rrow, I assure you, was great to learn from
at fever still hung about you; and I am san-
in hope that a change, and rest from your
ork, will restore you.

hat a comfort is it, my dear friend, to know
e "live and *move* in God," that our journey-
not separate us from Him! We in Him, and
His Spirit, in us! How secure, how privi-
he Christian's state! What can harm us who
closed in Him? What would assail us must
counter Him. Oh, what a munition of rocks!
God dwell in us, guarding our citadel, who
vercome us? Thank you, my valued friend,
your kindness to dear young St. John and
. I can scarcely look on young men without
That they should usually give all their youth
an and the dregs of life to God, how sad!

'R. N.'

To the same.

'15 *May.*

. . . . 'My dear young friend, Mr. S——. when

I last wrote, was going into France, still desiroı missionary work. I will not say, as I was goiı do, " May God guide him to come here; but t what will be most for His own glory, and the sı of divine truth." Still I cannot but be selfish wish him here. God condescends, I am sure, to sider the weakness of His people. Of all fri He is the most ready to meet the wishes of who love Him.

'Since I last wrote to you I have hea the death of my widowed mother. For her I not but surely hope the change was most h What a glorious consolation does the Gospel ı to the bereaved, if only those dear have died i Lord! . . . . I have had a sweet letter from ou ther Dr. E——, written when he was recovering evidencing that he had been with Jesus in the nace of sickness. How different is the Christiaı is in, or has lately emerged out of, affliction, t Christian at ease! He is like the moon, eme from, or wreathed with, clouds ten times more l teous than before.

'How many thousands may say, "Afflic brought me often to God, weaned me from the v showed me my own heart and all its idols!" any say, "Ease brought me to God, taught ı pray, elevated me above the world?" How there are, if any, who can say so; and yet we (

ase and shun trouble! Is it not that we walk by ight and not by faith?

'Of the officers of the —— Regiment I can say o more than that they seldom come to church, even ny of them. Mr. C—— appears interested in eligion, but his acquaintance with Mr. H—— is inurious. How much I rejoice to hear your accounts f Mr. N——! Pray give my poor Christian love to im. It is, indeed, *poor*. I am grieved and ashamed at it is so cold. Oh, for heaven! when we shall ave something of the love of the seraphim.

'I sympathise with you much in the sickness of Irs. S——; yet I know you both know why it is ent—to enrich you with heavenly grace. I sinerely hope that you have found it a blessed time, ad that Mrs. S—— and Mrs. B—— are again etter. Do you not think that all these things come f love divine? Are they not a training for heaven, ad a means whereby we glorify Christ—some by uffering, some by active labours? With regard to Mr. Heyer [an American missionary who had settled at Guntoor], I feel, my dear friend, that I am only ttering the wishes of my own Society, that you hould promote his work in every possible way. Far be it from me (and I think the Committee at Madras would say the same), to in any way weaken his hands, even by insinuation. His path is steep, and dreary, and difficult enough, even when his brethren

have helped him all in their power. I wish him a most hearty God-speed, and I hope you will offer him my poor, unworthy, Christian love. 'R. N.'

To the same.

'*Masulipatam, June 7th,* 1843.

. . . . 'I trust that dear Mrs. Beer's visitation has been in some measure a blessing (would I had improved it more!), and Mr. Beer's society is a privilege. "Iron sharpens iron," and Christian intercourse gives a fresh edge to Christian minds. We are deeply anxious to hear how you fared in the storm. No lives were lost here, but we were all much alarmed, as the sea came round my house, a distance of two and a half miles from the beach, and the wind burst open my door several times. I am glad to hear Mr. Heyer expects more labourers; may the Lord smile on his work, and crown it with early success. I trust Mr. and Mrs. C—— are disposed towards the truth. They are both most kind, and often here, and they join our little meeting next Friday for the first time. . . . . Pray give the love of one too vile to bear the Christian name, and less than the least of all his brethren, yet more proud than any, to all my dear brethren in your circle.

'R. N.'

'My best love to dear N——. How I rejoice

:h him in young ——'s change! May it be a al one, a new creature. How blessed for him o is the instrument, and to him who is the re- ient, and for us who help in it!'

The following letter was written to his friends, . and Mrs. Stokes, when leaving, in broken health, the Cape of Good Hope, where they remained a le year. It is full of scriptural consolation; and ruly apostrophizes the Spirit of God as speaking, not himself:—

'*Masulipatam, Sept.* 1844.

'MY BELOVED FRIENDS,

'I am ashamed and grieved never to have ten to you for such a length of time; and even r I must write in haste. I received a letter from , dated Prettypaud; and since then, how many ls have fallen on you! How sweet the word, Thom the Lord loveth He chasteneth!" And in sons of affliction it becomes doubly precious, en sins array themselves against us; and the nfession of the guilty brethren of Joseph seems voluntarily to escape from our lips,—"I am verily uilty, in that I have sinned against light and know- edge, and therefore is this great evil come upon me." hen the Spirit whispers, "True, your sins are more

than you think; but you are not chastened in displeasure, but that you may not be condemned with the world." "You are pruned, that you may be a more fruitful bough, running over the wall, productive, strong, and beautiful." "The winds blow on you, that the fragrance of My grace may be more fully perceived." "You are hewn, that you may shine as the polished corners of the temple." "You are called to bear much, because the Lord has strengthened your shoulders." "Satan sifts you; but Christ has prayed for you." "He is allowed to harass you, that he may be defeated through the might of My power in vessels of clay." "Fear not. Your Shepherd is full of careful love; full of power. He came from heaven to save. He was born to save: to save He lived: to save He taught; to save He suffered; to save He rose. He went up on high to save. He *afflicts* to save. He will re-appear to save." "Oh, then, rejoice, if you are privileged to bear suffering, to endure chastening, whereof all the Spirit-born are partakers! Never shall I cease to love — never desert you. Every weapon formed against you shall fall harmless; every fiery dart recoil, for My ægis is over you." "You are the apple of My eye: the angels have charge over you." Is not this the language of that thrice-blessed Comforter to tempest-tost citizens of Zion?

'Dearest friends, I shall never cease to love you. Though you may remove far away, you will live in

memory of a grateful, but unworthy fellow-
·eller to our better home. How strange it is
: we should shrink back when we seem to be
ıg home! But so it is when our faith is obscured.
. . May He who is a wall of fire round His
ple go with you, be your ever-present Friend in
r wanderings, and bring you to us in peace.
ıuld you never come into these parts, you know,
rest friend, we shall meet soon, very soon, in our
r Saviour's presence. Do you know that little
k of Miss Elliott's of Brighton, called *Thorns of
row?* I will give you a stanza or two from a
le poem entitled "Thy will be done!" It is
atly to my taste. 'R. N.'

' "My God, my Father, while I stray
Far from my home in life's rough way,
O teach me from my heart to say,
Thy will be done!

Though dark my path, and sad my lot,
Let me be still, and murmur not,
Or breathe the prayer, divinely taught,
Thy will be done!" '

These letters are only specimens, out of a great
nber, to show his spirit of love to his country-
ı, and the corresponding affection with which he
regarded by them.

'Thus in his duty prompt at every call,
He watched and wept—he prayed and felt for all.'

It is not, however, to be supposed that so burning and shining a light as Robert Noble, maintained his witness for his Master without kindling opposition, especially during the earliest years of his residence at Masulipatam. His was too Christ-like a spirit not to be conformed herein to his great Pattern (Matt. x. 24, 25). It would be easy, and very instructive, to illustrate his saintly character under these circumstances; but it would also be an unwelcome and distasteful task, and he would have been the first to desire that the records of such hostility should be buried in oblivion; except so far as they may afford an example of adherence to missionary principles, even at the sacrifice of all personal considerations. On this ground it is right to record the fact, that on more than one occasion an attempt was made by the Chaplain of the station to prevent the missionaries from holding private meetings with pious civilians, or officers of the army, for exposition of the word of God and extempore prayer. An appeal to the Bishop of the diocese, however, only served to vindicate the lawfulness of such meetings. Another and more serious annoyance was caused by the Commissary of the Bishop, who, during the absence of the latter in England, threatened to withdraw Robert Noble's license to officiate in the diocese, on the ground of his having violated the Canons of the Church of England by permitting a few Europeans (on the

ion of the Jubilee of the Church Missionary
ty) to unite with the native Christians and
onary family in receiving the Lord's Supper.
rt Noble, with that decision of character, and de-
ness to the one work he had undertaken, at
resigned his license as a missionary, and confined
elf to the office of a schoolmaster, while he ap-
d to the Parent Committee at home, claiming
interference with the Bishop to preserve the
y of missionary action against canonical regu-
as, which had no legal force in this case; but
ng, if the Parent Committee should think that
ad properly forfeited his license, and should
to send out another head master, 'to hold any
dinate place in the school on a less salary.'
Bishop of Madras, who was then in England,
ned his Bishopric before the notice of the
reached the Parent Committee; but the case
laid by them before the Archbishop of Can-
ry, and the Bishop Designate, Dr. Dealtry;
a fresh license was issued to Robert Noble as
as the new Bishop arrived in Madras. Many of
indrances which Robert Noble encountered are
however, likely to recur in the present day,
the *status* and functions of a missionary are
r better understood than they were then. Even
at period he was amply vindicated by the highest
siastical authorities: and many years before his

death he had obtained the silent homage of all with whom he had anything to do. We merely refer to such trials in passing; as, without some such reference, allusions in his letters of this period would be perplexing to the reader.

To H. Stokes, Esq.

'*Masulipatam*, 29 *Jan.* 1846.

'My beloved Friend,

'I received with joy your letter the day before yesterday. How I thank the God of all grace for bringing you once more back to us: and I trust it is to continue among us for a long time to come. I rejoice—and oh! how many more than I do rejoice too—that you are again to be at Guntoor. Should anything lead you to come up by sea, I shall be too glad and happy, as you well know, to make every arrangement about boats, &c., and to entertain you till you must leave me and resume your duties. The refreshment will be all on my side, and one of those the Lord bestows among His signal mercies. You will have heard much of what has passed during the period of your absence at the Cape. Satan is not dead, nor asleep. Restless, malignant, he persecutes the woman's Seed; and seems in an amazing manner to impede what I sometimes fancy are good pur-

oses. The heart, too, has lost nothing of its own ttenness. Incurably and actively does the plague ge within, while the waves and heavings of a world ut of course seem ready to overwhelm: but God , and is in Jesus *our God;* and more we cannot ave, nor need we crave.'

. . . . 'I am trying to come to you; may our ord in mercy grant me the privilege, who am too ile to deserve anything but wrath. Would it not e well just to intimate to our Chaplain you wish e to baptize your last little child? I, too, will pply to him. I knew the O——'s, and am greatly rieved at the news of their death. My own nfaithfulness bows me down. I could not discern y change in them while here.

'R. N.'

To the same.

'21 *Nov.* 1846.

'I know you interest yourself in my poor conrns, and how anxiously you will be waiting to hear ow the Bishop views my conduct regarding your earest girl's baptism. A most kind letter has just me in, written with his own hand, saying, "he is lly satisfied with the explanation I sent in; and e exonerates me from all blame entirely." I desire bless the Lord with a fervent heart for thus vin-

dicating my ministerial character—nay, my character as a Christian; for I was charged with falsehood, as well as causing scandal. I know you will bless the Lord with me, and so will your dear Christian circle. How remarkably are those words exemplified, "Ye shall be brought before rulers for My name's sake, and it shall turn to you for a testimony." It shall give you an open door to the great, to speak of Jesus before them. R. N.

'P. S.—You will have difficulties, but the same gracious Friend, who is our redemption as well as our wisdom, will guide you through them.'

To a Mother on the Death of her Child.

'14 *July*.

'My beloved Sister,

'Our dear brother N——— has sent me word how Jesus has been, and asked you to give Him up your treasure, and that you had yielded it up, though *its* preciousness had for a while occupied the mind rather than *His*, who said "*Give it to me.*" How signal the honour put upon you, to be the mother of a child *emancipated*, and no longer sold under sin—*glorified*, and no longer in a body of humiliation! Oh, that all your dear children

ach that rest as surely as the little one departed! ne has at last stepped across the narrow channel ong which she ever seemed to be walking, and ough many years younger in this sinful existence, rhaps she will have grown up to a ripe age in glory fore we are permitted to behold that which we now ok forward to in fervent hope. One more link is lded to the chain let down to raise up your affecons towards home, and I know it will not be in in. 'R. N.'

To H. Stokes, Esq.

'14 *Oct.* 1847.

. . . . 'How delighted we all are to hear of the ord's signal mercies to you! We were duly looking ut in hope of good tidings, and sometimes trying to lead in prayer for you, and now our utmost wishes ave been granted; and I trust that the same graious care that has hitherto watched over your house ill continue to bless you, and restore Mrs. S. to ore than her former strength. The little lad has ad our prayers.

'I feel all unfit to stand in any relation to an mmortal being, because I know I cannot fulfil the uties which it implies; yet, casting myself on the ercy of God, I venture to accept the sweet office ou so kindly offer me, and shall greatly rejoice to

add Johnnie's name to the list of those dear little souls for whom I try and plead with the Father of all grace. . . . .

'Mr. —— was married on Tuesday to Miss —— They are very pleasing specimens of the world's refined ones; but I have no reason to think they have had an eye to God's glory in their union: nor could I shut my eyes to the evidence the preliminary dances and balls and parties afforded, that the world, and the spirit in which the world lies, rejoiced and reigned in the whole affair.

'R. N.'

TO BELOVED PARENTS ON THE REPEATED LOSS OF CHILDREN.

'*June* 1848.

. . . . 'I was deeply grieved to hear of the increasing illness of my dear little Johnnie, and that oo, at a time wheu your minds almost inevitably must feel the visitation tenfold. I feel greatly on account of you both. Oh, that the Lord may spare you this precious treasure!—but you know, dearest friends, "our calling," to suffering now (is it not?) and to glory and joy hereafter. These are our mourning years. First, one cause arises, then second, and almost immediately a third—wave follows wave before this has well and fairly receded. In spirit I know you rejoice, and thank God that H

has not ceased to chasten you as He does some, who have joined themselves to idols, and of whom He says, "Let them alone: why should they be smitten any more? they will revolt more and more." We are taught not to form the world's estimate of sicknesses and losses, but the Spirit's. May you be able to realise it very strongly. 'R. N.'

'*June*, 1849.

. . . . 'I have been hoping that I might have a line of good news from one or other of your afflicted families. How, dear friend, has the Lord dealt with the Gunns [American missionaries], may I ask? Has He spared their dear little girl unto them? Yet we must not forget, when I say *spared*, that to "die is gain;" and while we look back with yearnings of heart to the spot where lie deposited the precious caskets wherein the far more precious jewels were encased, that the jewel is not out of place when taken from its case; it shines in the diadem of the Great King, with a play of colours which the pure light of that world alone can call forth.

'I long to know how the N——'s all are, and how Mrs. S. and L. also are. Our graces will, like pure gold, lose nothing in the fire but the alloy which tarnishes them. Oh, that our dear suffering Saviour

may continue His blessed work of sanctification among us, and enable us to derive from His various processes still more and more of true love and usefulness!

'Mrs. B——, who went away by the steamer this morning, told me that at the Annicut the breach was occasioned by a sudden hurricane, and occurred in Captain ——'s part of the works, where the Lord's day had been systematically desecrated; and occurred, too, just as it was finished!

'She told me also that he had dismissed an European who, when ordered to work on the Sabbath, had said "he never had, and never would!"

'Our public office last Sunday was lighted, and the native officials were at work till eight o'clock.

'I may mention that I have resigned my license to officiate as a clergyman in this diocese, and have been inhibited from all clerical duties: so the interment of dear Johnnie's remains, being my last act, will be very long remembered by me.

'The Archdeacon has asked me to take it up again; but unless the Committee particularly wish it I shall not do so, as it is a source of incessant interruption to me.

'The Fort School is, I think, safe, not from the assaults of its neighbours, but by the wording of its constitution. There have been many suspicious

gns lately, by a sudden swell of the subscription st, as if it was intended to be assaulted by a majority of its subscribers: but, happily, they have no vote allowed them. 'R. N.'

To the Rev. J. Tucker.

'*May* 1848.

'My beloved Friend,

'The interval has sadly widened between my last to you and this; but it seems, and indeed I think it is, longer since your last to me.

'You have seen dear Henry Fox, and have learnt from him much respecting us and our state at Masulipatam; but he would not be able to tell you of our sad sense of bereavement on his account. God has greatly tried us, and added sorrow to sorrow; and not only us, but our Indian missions in the south generally.

'Dear Gray, Allnutt, Henry Fox, M. Rowlandson, Cotterill, and yourself, and now again dear G. Arbuthnot, have all been called from this field when we seemed so lonely, unable to lose one, but to require ten fresh and able men to unite against the continued efforts of heathen opposition, the efforts of false brethren, and of the ecclesiastic as antagonistic to the scriptural principle of Christianity. The departure, too, of the Governor, was a great

loss to all well-disposed and really enlightened of India. I have felt all these repeated greatly. They cast me down; and while the seems setting in so strong for England, it is carry away one's longings in the same current. God is very gracious to us. Mr. Ragland co his duties in a most endearing and confi inspiring spirit. Our Committee still numbers whom I greatly love and esteem from a pe acquaintance. We have near us the dear Sto and Cottons, and Newills. A little further Buckles of Secunderabad, the Walkers at N and the Fennells at Vizagapatam; while the has brought in the —— Regiment several disposed, and one very pious family, Lieutenan and his wife. He has kindly consented to b our local Treasurer. We have, too, at Ellore, Woodfall, Mr. B——, and Captain Taylor.

'We have just had to part with two ver and pious young officers, Lieutenant P—— 47th Regiment, and Lieutenant F—— of the Regiment, both of whom are now on their England.

'There is something very sweet and close communion of Christians in India, much w and mutual trust, such as I knew in that circle I was so favoured as to be brought into Lord at home. We have, too, in Masulipatam, s

e examples of genuine piety in the conductors . serjeants.

'I am now enjoying a month's vacation at Dindy .th dear Mr. and Mrs. Stokes, and we have also oung S—— and ——, the latter of whom was one f the constant attendants at your chapel and the ord's table. He is a very staid and satisfactory haracter. You do not, I think, know the Newills. Ie is the Head-Assistant here, of established piety, nd superior acquaintance with the Telugu. He as translated into a very intelligible and fair form ost of the prayers of the Morning and Evening rvice, as well as the whole Litany; printed it in nvenient size, separating the words, and intro- cing stops; and has supplied us and our mission h copies. He has also translated and printed eral short and useful notices, in detached papers, ling the length of a yard, a span, an inch, &c., hat throughout the district one rate of measure- nt may be brought into use.

'To the American mission at Guntoor, Dr. Heyer returned, and has still with him dear Mr. Gunn, , however, has been suffering from sharp and eated attacks of fever since our brother Harrison called to glory.

'Yesterday I heard from dear Mrs. B—— an ex- ent account of T. L——. Firm, consistent, judi- us in the midst of severe trials, his regiment being

addicted to gambling. The German brethren, three in number, men of God, are at Rajahmundry; Mr. Bowden near the Cottons at Dowlaishwaram; one of his converts, Mr. De Beas, a good man, looks after Palcole; and Mr. Beer is at Nursapore. Nellore has no one.

'You will not be surprised to hear that last Easter brought us two Irish priests, to be stationed at Bunder as their head-quarters. At Feringhapooram, too, west of Guntoor, are three Irish priests and one Goa priest. There appear to be violent dissensions among their congregations in that neighbourhood: so violent, indeed, that criminal proceedings were instituted about nine months ago against the Italian priests by the Irish Bishop, in the Sessions Court at Guntoor, on very grievous charges of dishonesty. . . . .

'You know, beloved friend, our difficulties better than most, our discouragements, and our wants—pious, educated, sober-minded, established characters for our mission generally, our English school, and for a girls' school. We sadly want more workmen, and we do most earnestly entreat your prayers. I never felt my need a thousandth part as I have done for two years past. I seem to be a child in the hottest battle the earth has witnessed. Satan seems all wrath, my own heart all vileness, man all disappointment. I do pray sometimes in deep distress,

often without fervour. When I think that others pray for me I am lifted up in hope; but when I call to mind the word, "Satan hath desired to have thee, that he may sift thee as wheat," and find it true to the letter, nevertheless, under the sweet cheering words that follow, "*I* have prayed for thee that thy faith fail not," I feel trembling still, yet supported.

'My very affectionate regards to Admiral Hope, and my kindest and most respectful regards to Sir Peregrine and Lady S. Maitland.

'Ever most affectionately yours,

'Dear and tried brother,

'R. N.'

TO THE REV. H. VENN, SECRETARY, C. M. HOUSE.

'*Masulipatam, 8th November,* 1849.

'MY DEAR BROTHER,

. . . . 'I have read again my letter to the Commissary accompanying my license. I am partial, and, of course, read it with a particular prejudice. Still I cannot see what gave offence in it, calculated, as it seems to me, to allay anger and excite sympathy.

'How much can I thank you for your most grateful communication of the 24th August! Let me from the very ground of my heart both acknow-

ledge the Lord's great mercy and the Committee and your great, but oh, how utterly undeserved kindness. I am overwhelmed by them both.

'I had not acted in the return of my licence without the concurrence of our beloved Committee at Madras, but from this one motive, viz. that I might not involve them in difficulties and differences, enough of which I know they had without any being occasioned by me. Hitherto I have always tried to fight my battles without involving them. I have never once yet made one accusation against others which they themselves did not draw forth by what appeared most wanton attempts to involve me in difficulties with the ecclesiastical authorities by previous accusations. I did not mention the ——'s proceedings or the ——'s continued and determined Sabbath desecrations, till they first sent in the most garbled representations of my doings.

'How can I bless the Lord? Oh, praise Him with me that my greatly beloved friend —— has devoted himself to the work of missions! I should be almost too happy did the Lord send him here; yet perhaps He will, for His mercies are inconceivable.

'Mr. Sharkey has acted with great forbearance in the trying position he was suddenly placed in.

'Messrs. T——, C——, H——, are well. They are true brethren.

'Mrs. Sharkey labours with much pains in her interesting school.

'I am, most affectionately,

'If I may so write,

'And your most unworthy brother,

'As I must write,

'R. N.'

CHAPTER X.

1849–1852.

PROGRESS OF THE MISSION.

'I wait for the Lord; my soul doth wait.'—*Ps.* cxxx. 5.

USEFUL, however, as he was among his own countrymen in India, and honoured by not a few of them as their faithful friend and the minister of Christ; or opposed by others who could not enter into his views and objects, and who greatly withstood his progress, and caused him much annoyance and unnecessary correspondence, our object henceforth will be to exhibit him, not as the Christian friend, but as the laborious missionary to the Telugus; and to show his faithfulness to the Lord who called him, and to the Society which sent him forth, and supported him with affectionate interest for twenty-five years.

We have seen, in Chapter VIII., that he commenced in 1843 his labours as a Missionary and Educationist among the higher castes of South India, in

der to raise up a native ministry; that his English hool commenced with only two pupils; but in-eased so rapidly, that at the commencement of the ext year he could report that he had upwards of rty pupils, the greater number of whom were rahmins; and that the desire for education was so reat, that double that number might have been ad-nitted had they had capable masters to instruct hem; and we left him and Mr. Sharkey working, eside their other engagements, eight hours a-day in n Indian climate in the work of instruction.

These four or five years produced some striking esults, as we may gather from the following etters:—

TO SIR T. BLOMEFIELD.

'21st *January*, 1845.

.... 'I have been deeply engaged in preparing nd revising a Telugu version of the Communion ervice for the use of our little flock—it is of great se to us in the administration of the Lord's Supper. Te have also prepared the Offices for the Burial of e Dead and the Baptism of Adults, and sent them own to Madras to be revised by competent scholars. hese are our little efforts in the way of translation.

'The Telugu country has had missions by the ondon Missionary Society since the year 1805, a eriod of forty years; and to this Society we are in-

debted for all we possess hitherto of versions of the Scriptures, tracts, and hymn-books; and their debtors, indeed, are we.

'May the Lord help us not to depreciate their labours!

'The number, however, of their converts is small, and not of the higher caste natives; and perhaps the great snare into which the missionaries have fallen has been the ministering to the European and Hindu Britons, instead of concentrating their undivided energies on the enlightenment of the Hindus and Mahommedans.

'The Baptist Missionary Society has also a flourishing mission at Berhampore, to the north of Vizagapatam. Their converts are more numerous, and more respectable.

'At Nellore, which lies near Madras, is a station occupied by the American Baptist Society.

'At Madapollam and Palcole, a little to the north of us, are two poor, pious English Baptists—they have now been nearly ten years in the country, but have only one native convert.

'Then comes *our* Mission Station, the first of the Church of England to this people. The labour of learning the language so as to speak and argue in it is great; and I am far from proficient yet. Through the prayers of those who remember our undertaking, two young native men have embraced the truth by

ans of my lispings, and one has brought his ther, the other his niece, for instruction.

'One high Brahmin youth is very promising; reads Scriptures with me privately, and in his themes kes statements in favour of Christianity which ke his class-fellows stare. He is a fine character. ever knew him, though he has been with me three rs, tell a lie, or ask for any pecuniary help or for situation. Pray for this dear youth. He has a e and mother, and these family ties are great hinnces to embracing a new religion, as they must be en up, perhaps, for ever.

'Our English School is very flourishing, and much ght after. It will, I hope, prove a training semiry for schoolmasters, catechists, and ministers; and m the knowledge conveyed to them through the glish language, many among them, I hope, by the rd's mighty power, may find a savour of life, and n transfer what they have learnt through the lugu into many other hearts.

'*This is my plan and my hope.*

'Since I wrote to England last our beloved mmittee have established four Scholarships; one 14*s.* a-month, one at 10*s.* a-month, in connexion th our school. The object of this is to aid ung men to continue their studies without leaving as soon as they can get anything in the Revenue or dicial offices under Government. Thank God, our

Committee were alive to the evil, and on my application most promptly founded those I have named.

'It is not intended that these Scholarships should operate as a bribe to the reception of Divine truth, but to enable the youths to continue at school, and thoroughly receive instruction in Christianity. There is a most promising Shoodra youth (the 4th class in Hindu castes, of which there are a great multitude), very piously disposed, who was withdrawn for a Government office a fortnight ago, but was so unhappy that his father sent him back; and a little aid in such cases, even of a shilling a-week, is of great consequence, and would save the youth from so fatal a distraction. 'R. N.'

This wise and important measure, which prevented boys being taken away just when they had obtained as much knowledge of reading and writing as would fit them for any employment, a removal which prevented their being well-grounded, and would completely have destroyed the object of the school as a training institution for schoolmasters, catechists, and ministers, was, we find, generously taken up by private individuals after the example of the Committee. Kind friends in Northamptonshire, Lincolnshire, and in Brighton, supplied him with means by which many small scholarships were kept up, and his most hopeful pupils retained in the school.

These he gratefully acknowledges. Writing to sister, who had kindly sent him a sum for these poses, he says:—

'*June* 1847.

. . . . 'Were Mr. Lockton young I would say, ne, dear friend, come, and unite with us in this d of darkness and idols, and blasphemy against true God, and degradation of immortal souls, to mote the kingdom of our God; come, and witness h your own eyes the blessed effects of your erality.

'1. There is that old widow, deserted by her two is, with a daughter who is an idiot, formerly able to read, satisfied with the vain worship of the gin, hearing only services in an unknown tongue, w constant in attendance on our services, expressing elligent and encouraging views of Divine truth, d telling of the happy change in her temporal d spiritual condition, through the kindness of a -off stranger.

'2. There is an intelligent young Brahmin who s no father, and supports his mother and sister; by ceiving one shilling a-week he is greatly relieved, d able to devote more time to the study of the Scriptures, and is making fair progress in knowledge.

'3. There is, too, a docile and pleasing Brahmin, who has several brothers and a father who have no

employment, who had entirely withdrawn from our school, unable from penury to spare time for learning, now constant five hours a-day under instruction.

'Both these youths will, I hope, obtain an interest in your prayers.

'4. There is a Shoodra youth; a year ago he renounced his home and friends, and took up the cross of Christ. He receives ten shillings a-month, as pay for teaching my servants to read the Telugu Scriptures, and the rest of the day he passes as a student in our schools.

'5. There is another Shoodra youth, who, on the 6th of this month, broke his caste. Since then he has continued with me under instruction for baptism, and is fed at the expense of your fund: for every young convert is utterly cast off by his family, and must be supported by each mission till he can support himself.

'6. Two other very promising youths had asked for baptism, but the fact became known, and they have been removed out of the way. One of them, I have no doubt, is a Christian indeed.

'Convey to Mr. W—— also my most cordial thanks for his liberality.

'I think there is a great work going on amongst the sixty boys in our schools. How much it may be owing to your prayers! I have much hope that,

the cases where the youths have been with-
the seed sown may yet spring up in its season.
ıot be owing to my faithfulness or zeal, but to
ıercy, my Saviour's intercession, the Spirit's
ıbduing power, and the prayers of the Lord's

these I owe what little I have been permitted

u tell me to let you know, before you send
box, what I want.
vant Lettie and Ellen [the eldest daughters
ımilies of his brother and sister]. What do
to that? We have nobody to speak of Jesus
ice young Hindu girls, who grow up in the
f utter ignorance and superstition.

'Your devotedly affectionate

'ROBERT.'

letter to Mr. Tucker, dated Oct. 1847, we
numbers in the school still increasing, and
ne conversions had taken place among the
cs of the missionaries:—

DEAR FRIEND,

'I am greatly obliged to you for giving
e particulars of the illness of Sir T. Blome-
ıd my brother-in-law informs me that he is
ıng; and if this be true, it is a great cause for

thankfulness to all those who know and value his sterling worth.

'What awakening lessons does God read to us on every side, that we should work with all our might while our powers are continued to us, and an open door set before us!

'Let me first speak of our school. When you quitted India all was quietly progressing, so far as the internal state of it was concerned. We had experienced, as you may remember, a good deal of trouble from the owner of the houses in which the school is held and in which I live. All the Civil Service had turned a cold eye on us, and my brother (ecclesiastical) was diverting my attention from my work by calling upon me for defences and explanations. The last is removed; the Civil servants are more polite, and are even kind; and our school-house and my dwelling, as far as human means go, again in a state of *security:* but I tremble at the use of the words, feeling that there is nothing safe, except as the Lord keeps it, and that when all is outwardly peace and quietness, inward depravity and a wicked heart may more hinder and more injure than the most close combinations, or the most vehement assaults of outward enemies.

'The month of May I passed with the S——'s and N——'s, on the sea-coast in the Guntoor district. On my return, I found the dear little Vellama young

lidate for Christian baptism), had been re- the day before by his friends to Rajahmundry. ıe young Brahmin is now turned sixteen, but ıre for baptism has vanished, if he ever had a one.

.e Sunday after my return a young Shoodra, d been in Mr. Coombes' service a short time, d held many conversations with the Shoodra)avid, whom I baptized in August or Sep- , 1846, stayed in the school-house and broke e, expressing his desire to become a Christian. ıs friends came twice on Sunday evening to le him to go home; and early on Monday the ho had brought him up since his mother's ıccompanied by his eldest brother, came, and ery promise and entreaty of natural affection: would not accompany them.

ıe next day three of his friends carried him r at midday out of my compound, but we gave ınd on several peons (constables) coming up leased him, and he returned with me. The er they summoned him before the Collector, he was evidently of age, and stated plainly o force had been used to detain him, he was ted to go where he pleased, and he returned to .e has since been baptized, and his steady con- is very pleasing. His renunciation of caste, he stir occasioned by it, sadly thinned our

school; more than twenty of our forty boys left and the most hopeful and advanced have been rem by their parents, especially the more respect Brahmins, who had been with us more than years. A few of them come privately to see and I find in one or two a desire, *apparentl* retain and increase their knowledge of Christia

'Finding the exertions made against us emptying our school, we thought it well to a the new applicants, and our numbers soon exce those we had before; and some of the old finding that unless they returned at once admi would not be practicable, came back.

'It was remarkable that not one youth gav his books at once to leave us, and some kept more than a month, saying they thought parents would consent to their return when excitement was passed.

'Still we have been greatly tried by the l those whom we esteemed most, and who seemed willing to lend an ear to our instructions. numbers now, instead of being forty-six, are four: far too many for us to exert our influen effectually.

'What has been a singular feature in the r ment is, that while the most respectable youth had been with us two or three years have been t away, we have had a fresh set of *more* respec

hmin youths crowding into the school; and the y ground on which I can explain it is, that they ne our school, and wish their children to derive advantages up to a certain point: but when they in to evince any marks of partiality for our views habits, that is the signal for their removal.

'We have some very dear little lads, who daily ve home at dawn, walk two or three miles to school, urn at ten, and are again found in their places at e, and have again to return to their homes at five, y walking not less than nine miles!

'A most pleasing feature in their behaviour is, t throughout the school *their Scripture lessons prepared with as much zest as any they learn; instead of passing one hour, the allotted time n it, it not unfrequently happens that at their instance, in the first class, more than two hours spent on the portion of sacred Scripture, or on questions arising from it.*

'Natives from Madras are often visiting these s, and on inquiry into our proceedings they lly object to every one of our books, as hostile their system.

'"The Euclid," they say, "makes the student ask proofs; the Geography is antagonistic to the ranas; and our English Grammar is saturated the poison of Christianity."

'Latterly, several Tamil attempts at a refutation

of Christianity have appeared, and been circul among them, and the Tamil boys I have sitting, with a number of Telugu youths round th interpreting their baneful contents.

'Still, "what is the chaff to the wheat?"

'Only may we have grace to rightly divide, unction to apply the word of God to their h and consciences, and, living upon it ourselves continually in prayer for the outpouring of secret influences of the Spirit on the newly- seed.

'We are preparing for a public examinatio take place about the end of October. I hope will grant us your prayers, that it may not be tu to the devil's purposes. No doubt he watches every movement, and no doubt his malice is spec bent against us. To *force* us, perhaps, he may think so wise a policy as to *seduce* us.

'Oh, pray for us, dear friend, for he is gratified when he can induce the servants of Go indulge in any carnal desires or errors, than i threw us into the midst of a burning fiery furna

'One of our converts is gone to Madras, t married to a young woman out of Mrs. Po school; and we hope she may be of use to Sharkey in her little girls' school.

'Mrs. Sharkey seems a true Christian—a wo of a sober mind, and calculated to be a blessin

young friend. He goes on very nicely, and so ıll our young assistants.

'You know, dear friend, our great love to you. shall ever cherish your memory among us as one laboured much, and boldly and affectionately, in Lord.

'You know, too, our weaknesses and our wants. e it the Lord's will, I should hail with emotions lelight the advent of a well-educated English leman for our school. Such only will do for us; the Lord's time and will are best.

'May I offer my sincere Christian love to those ıbers of the Committee that I know, and also our sisters.

'Your unworthy but affectionate friend,

'R. N.'

In a letter to a friend, who had contributed a of money to support his school, we find it still easing in number:—

'*Masulipatam, Feb.* 1849.

'MY DEAR MISS COX,

'It was with feelings of grateful pleasure t I read in your sister's letter to me that you had en her 10*l.* for the Telugu Mission. I trust you y be blessed in your deed. "He that giveth to e poor lendeth to the Lord;" and truly the people

amongst whom I am are poor—wretchedly poor spiritual knowledge and spiritual comfort, in a hope, and in their prospects of eternity. With God, without Christ, as they are, who can poorer?

'In temporal circumstances they are very p and in domestic comforts; but in all heavenly t sures it is not poverty, but the most grievous fam under the horrors of which (hourly) multitudes perishing.

'Oh, that more would contribute as you l done to the advancement of this glorious undertak whose one object is the destruction of the work the devil, and the extension of that Saviour's k dom who alone can confer real freedom, peace, happiness—that Saviour's kingdom to whom we all our hopes and blessings!

'You will, doubtless, have heard of the great reavements of my admirable companion and fri Mr. H. Fox, who, with his delightful and pious ' sailed from England with me in 1841. It is l than three years since she was ushered into th conceivable joys of heaven, and it is now with few weeks only that the youngest boy was born angels' wings to the same happy regions of unch ing glory. He, dear fellow, was a longer perio accomplishing his warfare—in traversing this wil ness—but in October last he, too, was invited to,

 company that surrounds the throne of the Lamb; d you may have heard how glad he was to accept call, and to sit down with the prophets, and with sus Himself, in that place prepared for him.

'Oh, blessed summons! May it soon come to too; and, like him, may we hail it with a transrt of joy.

'His departure from us was the sorest outward al that has befallen us since I quitted England, d greatly afflicted me; besides entailing on me re labours and more anxiety, in both of which he s ever most ready to share, and by sharing to eviate; and his death now seems likely to delay fulfilment of our long-cherished hope, that his vocacy in England would, under the influence of Spirit, be made effectual to raise up some fellowbourers, who would come forth to revive our droop zeal, and infuse new life into all our missionary chinery. I said, his death seems likely to delay is cherished hope, but his removal is the Lord's rk, and it may have even now been made the eans of stirring up some holy youths to come to e help of the Lord against the mighty evils of this nd.

'I would ask the benefit of your prayers for us, at we may have the strength of ten men ourselves, spirit as in body, to serve the Lord Jesus; that thers at last, after eight years, may be sent forth into

the harvest; and that a blessing may rest on all our undertakings; and especially on your bounty, that we may apply it wisely, and that it may be the means of dispelling, in some measure, the palpable darkness that broods over the souls of India's millions.

'You will ask for particulars of our mission.

'We have now, beside myself, one East Indian clergyman married, one married East Indian schoolmaster, one young English catechist, born in the country; and all, I believe, are men of decided piety.

'We have a large flourishing English school of seventy young men and boys, in which, from the highest to the lowest class, the Bible is read daily for an hour with eagerness and pleasure. We have a little girls' school of about fourteen children, most of them twelve years of age. It is taught by the East Indian lady, wife of the gentleman I mentioned. The girls are all very poor, and of the lowest class of society.

'We sadly want some ladies of piety and education from England. Had we such, we might have a very flourishing girls' school of the higher orders. This will be in the Lord's time no doubt, if He have purposes of mercy in store for this people.

'We have now about twenty-two men and women, native Christians, in our congregation; and about twenty-eight not baptized, but under instruction.

'We have received eight Romanists into our congregation, six of whom are adults.

'We have baptized five adult heathen; and one ear youth died unbaptized, whose heart, in a special ıanner, God seemed to have drawn to Himself at ıe age of fourteen in our English school, who would, do trust, be in heaven before dear Mr. Fox reached ıs gates.

'To-day we began a new school for the lower ıder of young people: it will afford instruction to bout forty lads in their own tongue. Its teachers re natives from our school, one baptized, and both ong under instruction.

'It is your bounty and that of others which nables us to erect this fresh fort amidst Satan's trongholds. Each child will pay monthly a small um, and will be under the inspection of a pious and ealous young catechist.

'Allow me to remain, with Christian affection and gratitude,

'Yours, R. N.'

In a detailed Report of the Mission for the year 848–9, addressed to the Church Missionary Comnittee, he gives an account of the painful conduct f three of the converts, and of the unhappy ircumstances attending the death of the mother f another, caused by grief when she heard of the ecease of her daughter, showing the utter hopelessıess of the heathen in times of trial, and the deep

importance of making them acquainted with the blessed hope of everlasting life in the Gospel; also of the melancholy suicide of the wife of a Brahmin, who, in the prospect of becoming a widow, with all its attendant miseries and hardships, 'chose death rather than life,' unrestrained even from this rash act by maternal affection for her helpless children; and showing how entirely destitute they are of all consolations which Christian mothers and widows have in the word of God, and in the improved social condition of the female, which Christianity has introduced.

He mentions that, of the six Roman Catholics who on the day of Jubilee had renounced their errors and superstitions, and joined the little congregation, one had died, and the others appeared to be living consistently, and all of them bore excellent characters. All of them were natives.

Mr. Fox's death in October, 1848, he dwells upon as a heavy blow, in addition to other severe domestic afflictions with which some of them had been visited.

In the death of a Vellama youth, Venkatachalapaty, by cholera, at Dowlaishwaram, who had been removed by his friends and taken to a distance after he had received baptism, but had lately visited them, and still expressed a strong desire to be a Christian, he sees the first-fruit of his school; he considers

here was every reason to believe that death had emanipated him from the bondage of superstition and shered him into the glorious liberty of the saints ıade perfect in a better world.

He then enters into a report of his school, and tates, ' that considering the limited number of hristian teachers, *i. e.* Messrs. Taylor, Coombes, and imself, *it was more than full;* that the number of upils, which was seventy-four, might be doubled. All he lower classes were crowded, and the 3rd, 4th, and th forms divided into two parts; while scarcely a ay passed without some fresh, respectable, intelliient-looking youths, applying for admission; that the hristian instruction was communicated entirely by he three English masters, while part of that in nglish grammar, geography, translation, arithmeic, writing, and singing, was committed to five ative assistants, who discharged their duties with nergy and care, and with evident benefit to the oung people under their guidance; and that, with ne exception, all of the assistants had been trained n their school, and had been with them three years nd a half; that he had not experienced, since 1847, ny of those shocks which schools conducted on hristian principles must always expect when any f the more respectable classes of society embrace hristianity; and that, in consequence, the halfearly examination had been much more satisfactory,

and more progress had been made in all branches of study than on previous occasions.

He then gives a detailed account of all the classes, teachers, and subjects of study, but as the course of instruction gradually extended with the subsequent increase and progress of the school, it is not necessary to give such details here; suffice it to say,—

That the 1st class, consisting of young men between eighteen and twenty years of age, were studying the holy Scriptures most carefully, under the instruction of himself and Mr. Taylor, and committing parts of it to memory, besides reading M'Culloch's Course, embracing Astronomical chapters, and Grammar, Geography, History, Euclid, Algebra, and Arithmetic.

That the 2nd class, consisting of nine youths between sixteen and twenty-three years of age, under Mr. Taylor, were reading the same subjects, but not to the same extent.

That the 3rd class, consisting of boys from thirteen to twenty years old, beside their study of the Scriptures, were reading the first book of Euclid, easy books on Geography, History, Arithmetic, and Grammar.

That the 4th class, consisting of nineteen youths under twenty years of age, were reading Bible stories, the Scriptures, Grammar, and introductory books on Science and Morality.

That the 5th class, consisting of nineteen youths rom twelve to fifteen years old, were reading eleientary books, Geography, Grammar, &c.

That the public examination was most kindly ttended by a number of the military gentlemen esident in the station, and perhaps by a larger umber of respectable native gentlemen than ever efore; that the presence of these visitors, statedly at iese seasons, operated as a powerful spur on both achers and students; the anticipations of such an rdeal infused fresh life and ardour into the whole hool for several months before it occurred; and iat a private monthly one was held, and a constant gister kept of each student's daily performance. hat every Monday and Thursday afternoon the achers changed classes, and valuable suggestions ere frequently elicited, and thus the whole school as passing under the review of all engaged in its istruction.

His description of the examination itself is thus iven. It lasted two hours and a half. The monirs as well as teachers, the Rev. E. Sharkey, and military officer present, putting questions on the ortions for examination, which were generally elected by one or other of the visitors, and were in rithmetic, mental and worked on the board—Euclid, rst and sixth books—*Scripture*—motions of the eavenly bodies—the phenomena of the tides—and

Geography. Three English themes, the subjects of which were respectively the 'Lord's Supper,' the 'Map of the World,' and the 'Uncertainty of Life,' were read.

Recitations of several pieces of poetry given; and the singing, in parts, of several hymns, to some of our best English tunes, between, greatly relieved the generally less interesting and popular subjects.

He then gives a list of those enjoying the benefit of Scholarships—six of them; and remarks, 'All these have been at school more than three years and a half; their progress, their diligence, their general conduct, with little exception, are, in every case, very gratifying and exemplary.'

And with respect to the benefit of the Scholarships, though small in amount, the highest being only 1*l.* a-month, given by a private individual, he remarks:—'We do not find now, to the same extent as we did, that directly a youth has obtained the most paltry smattering of English, he hastens away with his treasure, that he may seek employment in the Government offices or elsewhere.

'By this means, assistance is rendered to the family to keep them at school, and to purchase books; and the younger pupils are encouraged to hope that one day they may share the same emolument and privileges.'

He mentions that if some of their friends, as one had lately done, would offer a few rewards of books, mentioning the subjects on which an essay might be written, or an examination passed, for which they would give the prizes, it would be a valuable encouragement.

The following interesting incident, showing how far the influence of his school was beginning to reach, and the kindly feeling of one of the first-class boys, shall be related in his own words:—

'Last December a poor Brahmin, bowed down with age, and supporting himself on a long bamboo staff, appeared at our school, with two very intelligent-looking lads, about ten and twelve years old. He said, to my great surprise, that they were the children of his old age; that one of the members of the family, to whom they had looked for support, had been dismissed from his situation, and that now they were suffering great embarrassment; that he was much distressed at having to leave his children, as he must do, unprovided for; that having heard of our school he had walked twenty-eight miles, from a village near Goodywadah, in the hope of obtaining their admission into it; that if I would take charge of them, and allow them a small sum for their rice, he would return to his village, and send his sister to cook for and look after them. I said I would consider the matter, and give him an answer next day.

'On leaving the school I was most pleased to find one of the students of the first class interested in hem, and offering to give them a part of their food: and when I reached home and related what had occurred, a German missionary from Rajahmundry at once put into my hands 12 rupees out of his very slender income towards their support.

'Thus encouraged, I resolved to undertake the charge for a year; and on going to the school the next day, and finding all the old man asked was only two rupees a-month, or one shilling a-week, for their food, I made his aged heart glad and his eye beam with pleasure by saying "I would do as he wished." I have placed them under the tuition of one of the senior students, as they are quite ignorant of English, till they have acquired such an amount of our language as may enable them to enter the lowest form.'

It is gratifying to add that these lads, some years afterwards, when grown up, embraced Christianity.

He concludes:—'From our intercourse with the people of the country I think, generally, they are not, like the Chinese, a reading people, a vast number of them being quite unable to read; while others have only been taught a few verses by rote, the meaning of which they neither sought nor were expected to consider; and, therefore, while our dear brethren are everywhere preaching to the people,

schools must be opened and multiplied, that the written word of God may be read and valued. Thus we sit at the fountain-head of the waters that are to flow through the land, to fertilise its now barren soil. Mere education will never effect this desirable object. Its waters are like the waters of Jericho—"naught." Pray for us, dear brother, that we may be faithful and honoured, and taught to cast in the salt of "*Revealed Truth*," and that the Lord may heal the waters, that wherever they flow death and the curse may be no more known; and by the river on the bank thereof, on this side and on that side, may grow all trees for meat, whose leaf shall not wither, neither the fruit thereof be consumed, that it may bring forth according to its months: because the waters issued out of the sanctuary, and their fruit shall be for meat, and the leaf thereof for medicine.

'R. T. NOBLE.'

In a letter to Major Straith, honorary Secretary of the Church Missionary Society, written two years afterwards, when the mission had been strengthened by additional labourers from England (Mr. and Mrs. English and Mr. Nicholson, the last of whom helped him in the school), we find the number of pupils had increased considerably, *i. e.* from seventy to ninety, and that great progress had been made:—

'*Masulipatam, 5th June,* 1852.

'MY DEAR CHRISTIAN BROTHER,

'Though I have never had the pleasure of meeting you, I have often heard of you from young officers of Addiscombe, from my dear friends Dr. and Mrs. Mathison, and others, and I rejoice that the Lord has put it into your heart to unite in the work of our Society, which I trust is eminently His work; and I feel thankful to Him for giving me now this opportunity of communicating with you, though it arise out of an untoward circumstance.

'It is now more than eleven years since I left Salisbury Square, and during all that time no box or parcel has been either lost or injured: all, of which I have received previous notice, have come safe to hand — they might all have been lost. How great our Saviour's care over even the little matters of His servants!

'You will be interested in learning a little of our mission.

'The Rev. G. English, Mrs. English, and their two little ones, are trying how they can carry out a plan of Col. Arthur Cotton's, who thinks that by keeping near the sea during the hottest months, April to July, a missionary and his family may be itinerating, and at work all the year round. They have been out in this way since our good Bishop

ealtry (who, by-the-by, did everything to strengthen ur hands by kindness and co-operation) was here, n March last.

'Mr. English has been a good deal out of health, nd I feel anxious about him, lest, as I lost Henry 'ox, so I should lose him also. I have not heard tely that he has been complaining, and moving bout seems to suit him. Mrs. English met with reat encouragement among the Brahmin girls. In nany respects she is well qualified to instruct the oung widows of the higher classes, among whom he was welcomed cordially; but the language needs o be well acquired, and perhaps she began premaurely.

'Mr. Nicholson, in consequence of the withdrawal f Mr. C——, and the unsettled state of Mr. '——, has had to work in the school six hours a-day uring the past year. He is a real, valuable help in ur schools. He and his sister, Mrs. Darling, acquire he language readily, considering the time they have een here, two years and a half. Now, however, oseph Cornelius is daily expected, and the Committee has appointed him to aid in the school, Mr. Nicholson will be relieved—a most important point—nd better enabled to acquire the language.

'Our English school, as far as numbers and general progress, prospers much; our elder boys, about ninety, being able to compose with propriety

and translate with ease, as well as reading through Euclid's first four and the sixth book, and as far as quadrate equations in algebra, and nearly all Snowball's Elementary Trigonometry.

'I have had to remove one monitor for incorrigible immorality, and another seems about to leave us, having obtained employment in the Collector's department.

'I see but little of the Spirit's work in the young people, though at times I am ready to hope *the day of real conversions is near*, from signs granted to us in the state of some of their minds.

'I feel the work is a most important one—ninety youths daily taught in the Bible: hereafter many of them destined to hold important positions in native society; but, alas! unless the Spirit move with power, our teaching is but empty breath. . . . .

'Dear Mr. and Mrs. Sharkey are each performing a very important part in our work. Her school of forty-four girls goes on very prosperously; four have been baptized, and give her much comfort. Her girls are boarders, nearly all of them, and their parents very poor. She gives herself entirely to her work. Dear Mr. Sharkey is very ready in speech, fond of his work, and disposed to itinerate, I think. So, too, is Mr. Darling, who is a very excellent young workman.

'I wish you could send us out another well-

ualified master for our school. As yet we have rovided no education for the lower orders. Ellore, orty miles north of us, would make an admirable nission station. I wish we could occupy it. Unless re do, the American Lutherans soon will. Could ou send us out two men for that station? It is ery important indeed. 'R. N.'

In tracing the course of Christian truth from he earliest period to the present time, we find that ; has taken two directions; the one, beginning from he lowest classes and extending upwards; and the ther, beginning upwards in the highest ranks and xtending downwards to the lowest.

Among the Western nations, where the commonlty were in a state of vassalage, and entirely dependent on the protection of the nobility and princes for heir property and their lives, how often do we find ings the nursing fathers and queens the nursing nothers of the Church!

Among savages and uncivilized races, bound together by few social ties, and with no numerous listinctions of rank, it spreads among the commonlty till it reaches their chief, or king: though even n New Zealand, and other islands in the South Sea, re have instances of the importance of obtaining he support of chiefs and rulers, in order to obtain a rapid progress.

Indian native society appears especially adapted to receive the knowledge of the Gospel, by commencing with the Brahmin and the higher orders.

Hinduism, with its multitudinous castes, is like a river divided and separated into a hundred distinct portions by locks and floodgates; and to attempt to reach the higher level by influencing the lowest is to meet with a hundred obstructions, and to strive against the stream: but if the Brahmin is imbued with the divine principles of Christian truth and charity, the progress downwards may be expected to prove comparatively easy, and the results beyond calculation.

The Brahmins among the Hindus are venerated as bearing a priestly character, as the most favoured offspring of God; and all castes look up to them with deference. Christianise them, and all the other orders will feel the gracious influence.

This was Robert Noble's expectation and hope; and the animating prospect of enlightening them with Divine truth fired his whole soul with ardour.

Thus, for ten years, we have traced his progress; have seen his school gradually filling with Brahmins and natives of the highest castes, and himself living among them as a devoted friend and brother. Patient and gentle as a nurse cherishing her children, and so affectionately desirous of their true happiness and Christian enlightenment, that he was willing not

only to impart the Gospel of Christ to them, but even his own life also, because they were dear unto him.

In the next chapter we shall see that his labours ere not vain in the Lord; that his hopes were not isappointed; and that he was honoured of God to ommence among the Telugu Brahmins a movenent in favour of Christianity, which, in the future f India, may show he was guided in his plan by hat Wisdom from above, for which he so earnestly rayed; and which may, by the Divine blessing, nite India to England by ties of a far higher order han those of mere obedience to power and superior ntelligence.

CHAPTER XI.

1852–1859.

IMPORTANT OBJECTS PROPOSED.

'In due season we shall reap, if we faint not.'—*Gal.* vi. 9.

SEVERAL important objects were brought this year, 1852, before the notice of the Madras Church Missionary Committee, by which Robert Noble considered the usefulness of the mission, and the sphere of its operations, might be greatly extended for the good of the Telugus. He points out,—

1. The need of pecuniary assistance towards the support of a high-caste girls' school, which Mrs. Darling had opened with every prospect of success.

2. The need of Mrs. Sharkey's boarding-school, which numbered forty-three pupils, receiving additional assistance.

3. The employment of Messrs. Sharkey and Darling, agreeably to their own wishes, in the work of itinerating throughout the district; remaining a

n one place, and visiting all the circumjacent

'he desirableness of establishing a separate
ır the instruction of the *lower* class of natives,
he one in which he laboured for the educa-
he higher; and in connexion with it an In-
School, to enable youths of this class to learn
ıft trades, by which they might obtain a live-
nstead of being dependent merely on domestic
and, in case of their embracing Christianity,
ıming a burthen to the Society.
ıut the most important of all the proposed
was that of making Ellore and Bezwara
ıry stations: which were both in the Ma-
m district, and most interesting fields of

thus describes them and urges their claims:—
ıre is about forty miles from us, Bezwara
fty; both one night's run from us. Ellore is
place, containing perhaps more than 20,000
ınts. Bezwara is also a large village, and at
t of the Krishna to which a great number of
rs and pilgrims come from the southern to
thern shrines, and also from the western and
'estern. It is also the place where the Annicut
t dam of masonry erected by Government for
ribution of the waters of a river over a dis-
prevent famine) is just going to be built, and

where in consequence thousands, and, by succes tens of thousands of workmen, will be congreg out of all the neighbouring villages, both of Guntoor and Masulipatam districts.

With respect to Ellore, as it was a deserted litary station, houses and bungalows could be with very little cost to the Society; and one ge man, Captain H. Taylor, offered his bungalow t if the mission was taken up: which Robert N considered as Providential openings.

Another argument was, that if they were no cupied at once they would be taken up by the A rican Lutheran Missionary Society; and he u his claim, by reminding the Committee that he been eleven years almost alone; and that if he a for more labourers now, they must not think he acting without due regard to other missions, or selfish considerations.

Both these places were a few years afterw (Ellore, 1854; Bezwara, 1858) taken up as mi stations by the Committee, and are now as shi lights amid the surrounding darkness.

At this time, however, Robert Noble's own sition, and the circumstances of the town of Ma lipatam, appeared to him very unpromising, offering great impediments to success. Writin his faithful friend, Mr. Stokes, he says:—

'The disturbed state of our district has unsett

THE GOPALASWAMI PAGODA, ELLORE.

From a Sketch by the Rev. W. Knight.

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ny minds. The collision between the Court and Cutcherry, and the spirit of evil engendered reby, as well as the number of subordinate native cial delinquents in gaol, connected as they are h most of the Brahmins in the place, have created itter feeling against our school.'

Whilst, however, he was thus cast down by the umstances around him, and over which he had control, the Spirit of God, little as we have seen the last chapter he imagined it, was working in school, and preparing for him encouragement of most satisfactory nature; causing some of his ils to turn from their dumb idols to serve the ng and true God, and, at the cost of all earthly ngs, to profess their faith in the Lord Jesus Christ: s proving that the faithful missionary should er be cast down or doubt the efficacy of that spel which is the power of God to all who believe l receive it, notwithstanding all opposition.

At the end of July in this year two young men great respectability, one a Brahmin, the other a llama, who had been in his school nearly five rs, and had often applied for baptism, at length, ring they would be removed altogether from the ool, fled from their homes, and sought refuge in bert Noble's house, and claimed his protection, laring their earnest wish to become Christians, d to forsake their idolatrous rites for ever. The

excitement and commotion caused by this event in Masulipatam, with its 60,000 Hindu and Mahommedan inhabitants, can be but imperfectly understood in England.

The following letters to the Committee will, perhaps, enable our readers to form the truest conception of it:—

To the Officiating Secretary.

'*Masulipatam, Aug.* 7, 1852.

'Our beloved Committee and you, beloved friend, will rejoice to hear that God in His mercy has at length given us what I believe to be good fruit from our school. I have delayed writing hitherto, partly from the exceeding fatigues and anxieties I have undergone, and partly because I hoped to be able to add what hitherto I could not.

'I have been nine nights without taking off my clothes.

'Last Thursday week a young Brahmin and a young Vellama, both nineteen years old, both very respectable in connexions and character, both having been nearly five years in our school, ran away from home, expecting never to be allowed to come to us again, and told me they wished to be baptized.

'One had come in February last, expressing the same desire; and the other had repeatedly made such striking answers when questioned by me before

e whole school, and was so very exemplary in character, that after a few questions I did not hesitate receive them.

'That night they were taken before the Collector. ie next day the Doctor and the Assistant-Collector me again to see them at my house, as their rela'es had preferred a charge before the Collector at *I had given them medicine, and that they were ad.* That night they broke caste. The next day e Assistant-Collector was sent to see each privately; d about half-past seven the Collector's decision ached me, viz. "that he could not interfere further an to secure the peace, as evidently the youths ere of full age, in their right minds, and voluntary ents."

'The ferment has been very great, indeed; and so still.

'We had determined to baptize them early on inday morning: but this became known to the itives; and as my compound is very large and en, I feared a general outbreak. I therefore prosed to our brethren whether, to keep the peace, e should not baptize them at once. They thought would be well. I baptized them accordingly at alf-past eight on Saturday night.

'About twelve that night I received an order rom the Collector, to say that at seven the next morning the judge would see them; not because he

felt it was required, but he had granted it as a favour to the relatives.

'I wrote immediately to the magistrate to say that they would be ready, but that I had baptized them, and was very apprehensive they would suffer violence from the Vellama people, a very hot and violent race. On this account the judge has been angry; but I did not in the least anticipate that the judge would wish to see them, as the magistrates had already seen them three times, and given their decision.

'Our school, from ninety, with forty-two Brahmins and ten Vellamas, has been reduced to thirteen! To-day there were sixteen present. The dear youths are well and happy. We hope the Brahmin's wife will follow yet. I wanted to add this item; but at present she has not come. 'R. N.'

Five days later he writes to the Secretary:—

'*Aug.* 12, 1852.

. . . . 'While I am writing all is excitement. Another noble young Brahmin came in about one o'clock to-day; the fourth youth in our school, of the most respectable connexions and position in society, twenty years old.

'We are all expecting a popular outbreak. Our school-house is under the charge of peons, or

ed police. Mr. Howley, dear fellow! is quite n out. The combination against us most strong. official favours the people. Some Brahmins Vellamas tied up at home; others hurried away istant villages.

On receiving this, please advise and tell me, by irly an opportunity as you can, how I ought to eed to recover the wives of the young men. promised to come to her husband before he fled home. She is closely watched. What if they he is not in the house, and cannot be found? The magistrate proposes to summon her, in r to allow her other relatives to use their per-ons, and then her husband to use his, each for an-hour, and then to let the wife decide before *

Please advise as soon as you can. Pray for us, ve are in the greatest need of it. Most artful bitter enemies watching every step. A petition, d it is said by one thousand persons, was yester-given in to the judge against us.

'*August* 13.—The commotion was so great yes-ty that I could not send off the packet.

The outbreak took place. The rails before my e were pulled down, and a general assault made;

An important Act has recently been passed by the n Government regarding the steps to be taken by stian converts for the recovery of their wives.

but the peons and others drove them out without much trouble. I grieve, more than I can express, to say that the last Brahmin I mentioned, when before the magistrate, consented to go home with his friends, and is there still, though he repeatedly declared before the magistrate that he wished to go to my house. 'R. N.'

We subjoin a brief summary of the more important part of the magistrate's official proceedings and decision on the occasion of these conversions:—

'On the afternoon of Thursday the 29th July, the magistrate received a letter from the Rev. R. T. Noble, intimating to him that two young men, a Brahmin named Mancharla Venkataratnam, and a Vellama named Jynala Nagabooshanam, attached to his school, who had several times asked for baptism from him, had come to his house, and requested that they might be protected from violence.

'The magistrate at once sent peons to the gate of Mr. Noble's compound, instructing them to prevent any person entering his premises without his permission.

'On leaving the Cutcherry, the magistrate saw several people before Mr. Noble's house, who stated they were relatives of the two youths. The magistrate summoned them to his house, when the father of Nagabooshanam and the mother of Ven-

ataratnam, among others, entreated that the young nen might be summoned and allowed an interview with their relatives. They admitted the youths were upwards of seventeen years, and the magistrate fully elieves they allowed they were eighteen years of age.

'The magistrate sent for the two youths, and lso intimated to the Rev. R. T. Noble that, should e wish it, he or any one else could attend to observe what took place.

'On the arrival of the young men they were accompanied by Messrs. Noble and Nicholson; and fifty r sixty persons, friends and relatives of the young nen, came at the same time.

'Before them all, Nagabooshanam and Venkatatnam declared that they had gone to Mr. Noble's ouse of their own free will, as they had abandoned heir former religion; that they had long considered he subject; that they had taken the step deliberately; nd that they were determined not to return to their elatives from religious objections.

'On some of the relatives objecting to Mr. Noble's nd Mr. Nicholson's presence, they at once left the oom of their own accord; and the magistrate then lirected the relatives of both young men to go into he next room, to sit down and speak with them, efore he again called upon them to declare their wishes.

'Some time was passed in thus conversing with

R

their relatives; and an attempt was made by the friends of Nagabooshanam, the Vellama youth, to take him away by force, when he rushed into the room where the magistrate was to claim his protection.

'The magistrate then again called upon the young men to state their wishes, when they repeated that they would not return to their relatives; and the earnest entreaties of their relatives, male and female, produced no influence on their determination. Ultimately the magistrate took steps to prevent their molestation on their way back to Mr. Noble's house.'

After other means had been used and petitions presented, and a medical opinion been given as to their being of sound mind and proper age to decide on such an important question, and two or three days had been consumed in vexatious and wearying interviews before the magistrates and judge, and every opportunity thereby allowed the relatives to reason with them, the final decision was given.

'Forty-eight hours having elapsed since they came to Mr. Noble's house, it is quite clear they are not compulsorily detained; and after hearing the entreaties of their relatives, they have twice in their presence expressed a deliberate determination not to return home. The magistrate is fully convinced that, even should their age be only seventeen, they possess an amount of discretion which confers on them the

to judge for themselves where they will live, ith the exercise of such right the magistrate authority to interfere, beyond taking steps to it any breach of the peace.

(Signed) 'J. D. LUSHINGTON.'

onsidering the tumult which these first conver- produced, possibly some few of our readers will sposed to think that the enterprise in which t Noble was engaged was too hazardous a one continued with safety; but he was acting under commission, from the injunctions of which he e could not shrink; and they will see that, as subsequent conversion took place, the excitement ot increased but diminished.

Vriting six months afterwards to a friend he ts the satisfactory progress of the young men, gives an interesting account of the manner in the wife of the Brahmin convert had joined —

'*January* 1853.

.... 'The two dear young men have been on in every way satisfactorily. They are de- ful young characters, full of humility, patience, aith.

B——'s mother has had several interviews with secretly: her tears flowed profusely, and she "she longed to follow him." He is her only

son, a great favourite, and she is in very weak hea
The father has been many times to see him, and
affections appear to have flowed back in full tid
his only child. It has been very trying to h
his bitter cries, "My son, my son, would that t
hadst died! Oh, my son, my son!" However, n
he seems reconciled to the change in some meas
One day I left my palky to bring his aged gra
father, who is blind, to visit him; but the sigh
my conveyance led his relatives to think there
some disposition on his part to side with his gra
son, and even to join him in Christianity.
Brahmin's mother is dead. His father also is
Rajahmundry, and sick.

'All our attempts to recover his wife through
magistrates and the courts failed, and we were at
wit's end, when, happily, God opened a way for
to join him.

'The rains had washed down a part of the ba
garden wall of the house where she was kept, in
middle of the town, after the decision of the co
The order to the workmen had actually been gi
for its repairs, when, according to private intimat
her husband received, he learned she was anxiou
join him. Last Sunday evening they were to h
met near the Sea Custom-office on the swamp. (
of the guides lost his way in the dark, and did
arrive till the women had returned, fearing they mi

e missed. Ratnam then disguised himself, and, under he conduct of this guide, repaired to the opening in he wall; but the enterprise failed that night. I elt much alarm at his entering into the heart of the own, as he did not return till ten o'clock at night.

'However, the next evening he met, through God's favour, with success. At half-past seven he ifted her over the fallen wall, and they hurried hrough many people, who suspected from their hasty teps something, but what they could not divine, to he lamp-post in the middle of Robertson's bazaar, where I and Mr. Sharkey had a palky with twelve bearers waiting, ourselves standing at a little distance. We heard with thankfulness the doors close. The bearers behaved admirably. They passed through he midst of the town unchallenged at their swiftest pace. Poor Mr. S. and I were sadly thrown out and puffed by our running nearly 1½ miles, at the utmost speed our legs would carry us. Indeed we have not yet quite recovered. She now appears very happy with her husband, broke caste at once, hears her husband read the word of God, and came out to join in our mission prayer-meeting last evening. A few weeks ago the Brahmin converts, S. and his wife, at Madras, wrote them two very superior letters, expressive of their joy and sympathy.

'Besides R—— and B—— we had two more Brahmins of great respectability, who came to us for

baptism. Great were the commotions, and they d back, and have been sent far away to a place on hills. Our school was reduced from ninety-tw four: but has now twenty-three again.

'P—— and L—— have left the school, and now volunteers in the Public Office under Gov ment. 'R. N

Never was the restoration of a deserted wi her husband, from whom she had been separat the cruelty of caste superstition, more he joined in, and joyfully accomplished, than i case above recited. Though, for Christ's Robert Noble had himself sacrificed these soci domestic blessings, he knew their value, and d sympathised with those who were deprived of t and entered into all their trials and sorrows w brother's heart.

His deep interest in all his pupils, and h pecial anxiety for the Christian advancement o native lady in the truth, and that her preju might be removed by a pleasing exhibition of rel is manifested in the following letter to a lady he greatly esteemed:—

'21 *February*, 18

. . . . 'It was a great disappointment to m many more also, that you could not come th to Madras.

ıam's wife had just joined us, and I longed hould form her first impressions of a Chris- from intercourse with you. She is a very superior young woman, of pleasing appear- manners; eager to learn, and apparently tented with her lot. While her husband at school she goes down to Mrs. Darling's ıich now numbers thirty girls—chiefly poor ıwers' children. P—— is gone to join the s cutcherry, and L—— has left school. He lost his wife, who has lived with him ten l he seems much softened. I feel deeply ture from our school of these young men ed; but I feel I deserve no fruit from any of rs—so defiled are they with sin. Captain d an interview with V. V—— on the 17th, ı lately before the magistrate, drew back. to have cast off all desire to follow Christ.' deeply gratifying to be able to state that young converts, though many years have elapsed, have been kept steadfast in the l not only so, but are now both ordained of our Church, preaching to their fellow- en the glorious Gospel of the blessed God: he wife of the Brahmin convert became an hed native lady, embraced the Christian d consistently with its precepts, and died years, which tested her sincerity, expressing

in the strongest and most emphatic manner her faith and hope in Christ, and her desire that all her countrymen might become true believers in the Lord Jesus.

Robert Noble thus describes her death and character:—

'Narsumma's (Ratnam's wife's) death is a heavy loss to him and the mission. She came to him [illegible] years and a half ago, and though at first, for two or three months, she showed some repugnance to the truth, her mind having been poisoned by the misrepresentations of her heathen relatives, she afterwards learned readily, studied her Bible carefully, and became a good English scholar. She drew very nicely, played on the concertina very well, and seemed in every way fitted by her former position to be of much use to the more respectable girls of her own people, had it pleased God to spare her to us.

'She had instructed her maid in the truth, and both her maid and her maid's husband embraced Christianity, and were baptized before her death.

'She thought from the first that she should not recover, while we all did not see any reason to be alarmed.

'Early on the morning that she died she told Mrs. Sharkey she was not afraid to die—that she knew her time was come; and she commended her children to Mrs. Sharkey's care. At 2 P.M. she sent for me and expressed, in the strongest and most emphatic

, her faith and hope in Christ, and she urged
:anding around her to believe only in Him.'
h such an example of the happiness conferred
Telugu lady by the knowledge of Divine truth,
der that Robert Noble should thus express
to the Committee about this time:—'Oh,
long to reach the higher orders of native
society! They are all waiting, I am sure,
ught. Where, oh, where, are our educated,
lished ladies? May Jesus touch their hearts
themselves to this work!' Had he been
ed to do nothing more than this he had not
ıd laboured in vain, and his labours would
e died with him; but God had still purposes
y to fulfil by His servant, though some trials
precede these gracious manifestations of the
blessing. Among such trials we may mention
ırn to England in 1854, on account of ill
of Mr. Nicholson, one of his fellow-labourers.
mate was evidently not suited to his con-
ı, and he was often laid aside. Soon after-
e was called to the missionary's reward. How
ıld this bereavement be to his brother-mis-
! Mr. Nicholson was the first master sent
Masulipatam by means of 'The Rugby Fox
al Fund.'*

nry Fox was a Rugbeian, and a friend of Dr.
To perpetuate his memory, his friends at Rugby

Another trial was the threatened departure to England, through frequent failures of health, of another Christian friend, to whom he thus writes:—

'*Sept.* 1854.

. . . . 'I was much delighted to hear from Mr. E—— that you were so much better. With the returning cold weather strength will, I hope, return, so as to allow of your remaining still one more year with Mr. S——. We can ill spare any from this land, who have been taught the value of the soul and the love of Christ. To me, and to many others, your departure and his will be quite a calamity. Is it not now nearly fourteen years since you quitted the shores of Gospel light to dwell in this land of prim-

determined to establish a connexion between the school and the missionary cause, when Dr. Tait was head-master, who pronounced 'H. Fox to be one of the truest ornaments of the school.' What an important aid this 'Memorial Fund' has proved to the Telugu Mission may be gathered from the fact, that upwards of 3500*l.* have been raised during the last sixteen years, and that three masters have during that period been appointed:—Mr. Nicholson, from the Islington Institution, who laboured from 1850 to 1854; Mr. Jellicoe from Madras, from 1857 to 1859; and the Rev. J. Sharp, a Rugbeian, and subsequently of Queen's College, Oxford, from 1861 to the present time. Mr. Sharp is now conducting this promising school at Masulipatam, aided by Mr. Mason and native assistants, but greatly needs help.

ral darkness? Oh, that the Lord would let His pirit move on the face of the heathen community, ıd bring it to order and light! I long to see G—— ıder Mr. S——'s administration. Public considerions are all on the side of his resuming the mangement of it. Mrs. Sharkey's girls' school is thoughly prospering; Mrs. S. devoting herself wholly her young people.'

Notwithstanding trials, however, the work was rogressing; and although it was only in the Sepmber of this year, after two whole years had apsed, that he was able to report that his school ıd recovered from the shock it had sustained by the nversions of 1852, yet it was now again full, and th Brahmins and Vellamas were returning.

In this year also Messrs. Sharkey, English, and arling undertook, in turns, to visit for a month llore and Bezwara, the places which he had urged n the Committee to occupy as out-stations.

In 1855 Robert Noble was again cheered by the onversion of two more intelligent young Brahmins, . Mulaya and G. Kristaya, and of a superior young Mussulman, Jahni Ali, all about seventeen years of ge.

One Brahmin had been reading in the school nore than five years, the other two years and a half, nd the Mahommedan more than two; and had, during his time, been very regular, diligent, and exemplary.

On this occasion we find less general excitement than on the former; but not less grief and sorrowing on the part of the relatives.

He announces the event to the Committee in the following terms:—

'*March* 1855.

. . . . 'I hope it is matter for solid joy that two intelligent young Brahmins, and one a scholar in our school, together with a superior young Mussulman, all seventeen years old, came yesterday morning to break caste and renounce error. They have been very diligent students, and their answers at our morning readings and prayer, when I sometimes catechise the schools, have been often very encouraging and excellent.

As we were just closing our evening prayer last night, about half-past eight, the bitter wail of the aged mother broke upon our ears. We invited her and her eldest son to come in, and the interview that followed was most heart-rending. Nothing but a deep sense of man's perishing state while alienated from God, of the awful realities of eternity, and the infinitely superior claims to obedience which God has over parents (as He shows by His love on the cross, dying for His enemies), can fortify one to go through such painful scenes.

'When it was over I felt quite ill for several hours.

is morning the aged father, perhaps eighty years age, came with the mother and brother to see the ne dear youth again. Her violence of grief was ie; but her silent sorrow was more affecting. e young man showed great affection towards his ents; embraced them very warmly; but retired, parently unshaken in his resolution to follow rist. The other Brahmin is from Ellore; and if father does not summon us before the magistrates en he comes, I hope we shall not have to apar, as there was no anger in the interview this rning.

'May Jesus guide us, and keep them and us mble; giving Him all the praise!

'I have now with me four Brahmins, the young llama, and David. Pray for us, dear friend, for dly I do feel our need of my Saviour's Spirit to very great. I fear our fine school will be again ttered to the winds. Oh, may God prevent this! would be a great grief to me if it should be. The ung Mussulman and his grandmother live together. may just add that the three youths were all in the cond class, under Mr. Howley, who is much enuraged by this token for good. David goes on ry well indeed. 'R. N.'

It is again delightful to record that these young rahmins also, as well as the Mahommedan, have been

[illegible] in their profession of Christ[illegible] became a distinguished scholar, and [illegible] Robert Noble in his school. He was [illegible] in the [illegible] of 18[illegible], nine years [illegible] together with his young wife, also a Chri[stian] woman of the [illegible] caste. He was a [illegible] Christian, and greatly respected and honoured [illegible] many of his countrymen. [illegible] Native English School at [illegible], where he is labouring.

Ja[illegible] Ali aided Robert Noble for some [illegible] his school; but subsequently left to teach in [an]other Christian school, though he is still in connexion with the Mission Church.

In the case of the first conversions it was [illegible] two years, as we have seen, before the Brahmin[s re]turned to the school; but now, in July of the year, he could report to the Committee at M[a]: 'Our school numbers now seventy-five. Some re[spectable] Brahmin lads are now returning.' A[nd on] August 3rd, still more cheeringly, 'Our school i[s] full: both Brahmins and Vellamas are retur[ning.] We are trustfully hoping you will be able to [send] us two efficient masters, for we greatly need t[hem,] and the lower classes, as well as the higher, ar[e not] receiving proper attention. God, as a tender f[ather] in Christ, is looking on, and the Holy Spirit'[s] light is to remove the darkness of man's mind,

›elief of his heart. Oh, that we had more ıd more prayer!'

have seen that through ill health Mr. Nichol- l returned to England. How much, there- ɔbert Noble was pressed about this time by our required in his schools, and yet how ly he was planning for the extension of the , will appear from the following extracts of a ldressed to the Secretary at home:—

'*Masulipatam, April* 1855.

Y DEAR MR. VENN,

'It is indeed, an uncommon thing for me ɜ to you: nor should I do so, unless the ere very urgent. Oh that God may lead you us!

ıu may have heard from Mr. Nicholson of mpt to open an Industrial School under his endence, which within a few weeks was closed eturn of his excessive debility.

e school was intended to provide a sound, Christian education, both for heathen youths the Christian youths of this station and urhood, of a rank in society for which a education would, *in general*, be inappro- and thrown away.

ɜ main object was to put into the power

of these young people a respectable and honest mea of gaining their own livelihood, supporting th families, contributing to the spread of Divine tru and so to prevent their becoming a burthen to t Church; which is generally sadly oppressed by hav to support able-bodied converts, who have no me of earning their own living except by housel service.

'But, alas! our school is closed, our build pulled down. And why? *Because we have no to carry it on*, though the want is most urgent, the opening most hopeful.

'In our English and Vernacular School I l only three Christian assistants, educated at Mad and yet this is the only school of a higher l between Madras and Rajahmundry, a distance 400 miles. Out of regard to it, the Governm have not established any other in this district ne than Rajahmundry, 100 miles off. It ought provide a good and superior education on Chris principles, in which the grand science shall be knowledge of Christ: and yet we can only ta conveniently, eighty youths; and with these, consequence of the difficulty of classing them, can scarce proceed.

'Nearly two years ago the design of extending mission to Bezwara, on the Krishna, where, in con quence of the great Annicut, and the much-frequen

[illegible] SHOWING THE KRISHNA ANNICUT IN THE DISTANCE

From a Sketch by the Rev. W. Knight

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assage of the river by pilgrims, thousands have been rawn together from all the surrounding country, was ressed upon us. A house was purchased; a school-ouse had been erected by Captain Orr, and offered o us; and all saw how important it was to occupy he place for Christ. As a temporary measure, Messrs. Sharkey, English, and Darling, undertook to ass a fortnight in turn there, and at Ellore (a place ontaining 15,000 or 20,000 people); but the roads re impassable several months in the year, and the lan, in consequence, was but imperfectly carried ut.

'So the house at Bezwara, and the school, seem rovided in vain: and why? *Because we have nobody o send.* At Ellore, where dear Mr. English went n November, the desire is very great among the eople to have a mission established. He has wenty young people in his school, but he has not ne good teacher, nor *one* Christian assistant on hom he can rely.

'Such, my dear Mr. Venn, is our destitution; escribed feebly, indeed, but truthfully. I left ngland with Henry Fox in March 1841, and from hat time to this the Home Committee has sent me ut only Mr. Nicholson and Mr. English, of whom Mr. N. is now laid aside.

What shall I say? Let me plead with the ommittee that they would not *forget us*. I know

how few the labourers are, how wide the field, a
how sickness has thinned the ranks; but have
had our due proportion of assistants? You
say, "You have let us forget you; you never wr
you allow the interest in your mission to die a
How can you expect it to be otherwise than
those who are most constant in correspondence sh
have their wants attended to? It is natural."

'I will not defend myself. I feel I fail in e
duty, in every relation, and undo with my left l
the work of my right. Without Jesus, I, too,
undone! But let me earnestly ask you to send u
a missionary, and master and mistress for Bezw
the same for Ellore: the same for this mission
should like to see one gradually rising up to con
this great work: my time may now be very s
Our Industrial School might also be revived; it
most important aid to missionary enterprise.

'On March 26th it pleased our Saviour to b
into His fold two more very interesting young B
mins, and one Mussulman. Our school fell at
from 100 to three or four. Within three we
however, the most interesting young heathen B
mins have returned. Oh! may Jesus grant
Spirit more in power.

'Most affectionately,

'Your unworthiest servant,

'R. N.'

Robert Noble was now, we see, surrounded by his nverts, and was living among them as a father in the idst of his children. Writing of them to a Christian iend, then on her way to England, he says:—

'Since you have left we have often thought of u, and tried to remember you in prayer, and I pe you will grant us an interest in your prayers ien you are pleading for India. . . . .

'Our dear young converts have been going on tremely well. They are very regular and indus- ous, and I cannot but think they are renewed in spirit of their minds, and so are able to take asure in the things of God, which none but a iewed man is capable of.

'The young Brahmin who went back to his nily in 1852 has, a few days since, written to me ery hopeful letter. I do not yet despair of him. s public testimony was so bold and so repeated fore he went home, that I trust the work was of d in his soul, and, though checked, is not de- oyed. 'R. N.'

The departure of this lady, and subsequently of r husband, for England, was indeed a great loss to im. For many long years these dear friends had accoured him and the mission with unvarying and ncreasing sympathy and liberality, and the last day lone will disclose the sentiments of love and grati-

tude which existed in Robert Noble's heart towa them. Some of his last words, in years afterwa just as he was entering the eternal world, showed h their names were written on his memory.

Great, however, as was the loss sustained by departure from the country of these dear friends, bitterness of the trial was in some degree mitig by the arrival, at the close of the year, of the l Mr. and Mrs. Alexander, and in the course of following year (1857), of the Rev. Mr. and Mr Tanner, as additional labourers in the mission f Both these gentlemen eventually occupied El and to the present time have been most valu coadjutors in the work. The missionary having been thus increased, Mr. Darling was enal in the course of another year, to be relieved other duties, and to be also permanently locate Bezwara. Thus Robert Noble saw the fulfil of his wishes in the permanent occupation of t places as mission stations.

We have seen that our missionary had bec surrounded by his converts, but as he received t into his own house and maintained them, whic was obliged to do, because, as usual on embra Christianity, they had been utterly discarded their relatives and friends, he became involve expenses, which caused him some pecuniary ficulties; but from these he was kindly extricate

st brother, as well as other friends, and the Missionary Committee. We allude to this, it seems very desirable that, until converts to maintain themselves, suitable provision e made for them by the Society, rather than ir support should devolve on the missionary, mited income renders him little able to bear urden. Of course every case must be carerutinised, so that no door be opened to ion.

he following letter to the Secretary at home fully acknowledges the assistance which he eived from the Committee; but the more nt part of the letter is that in which he nown the still pressing want of additional for the mission, to supply the place of some l left, and the length of time necessary for per acquisition of the native language by ers. We have to notice also the great rise number of pupils in the chief school, ng now to nearly 200:—

' DEAR MR. VENN,

'I do not often occupy your time by of mine, though I often intend to write. r. Royston, who has been with us lately, may itten you fuller accounts than I am able. ne, and I desire to do it with a grateful

heart, to thank you and our Home Committee for t aid you have rendered to me in my pecuniary d ficulties. My one desire is to preach and teach t Gospel, to exalt my loving Saviour, and to save so My desire to do this I carry out most weakly unworthily; and when I reflect on my vileness unfaithfulness I feel the more how merciful it i God, and how good of you all, to render me so m aid in my lame and feeble efforts to advance kingdom of Christ. . . . .

'Since December four of our teachers have us, and Ellore School has also been deprived o amiable Mahommedan teacher; and Mr. Howle laid aside. I write to you now, to tell you of destitution and to implore your aid. It is large we want. You know, I think, that on an avera takes two years before a new-comer from the We fitted to work efficiently, either in our school among the people. No man is more than l efficient till he knows the language well, an least two years are required for this. What want are two educated men at Bezwara, l Mr. Darling. Two years (only think, pleas this!) after they arrive must pass before they be of much use. . . . . Two missionaries als required here: one to itinerate with Mr. Alexa and one other to work with Mr. Howley, to up, if the Lord have mercy on us, a native ag

THE MISSION HOUSE AND SCHOOL IN THE FORT, ELLORE.

From a Sketch by the Rev W Knight

Page 262.

At least four are required at Masulipatam. Our school has now nearly 200 youths, out of whom my humble hope is that the Lord may, by His Spirit, call forth teachers and preachers to extend our work among the people in His own time. Five dear youths comfort my heart, and have set their hearts, not on Government employ, for which they are very competent, but on the grand work of saving souls. Men we want of very decided piety, willing to be nothing, and to have nothing, if only Jesus, through them, may be glorified. Men like Henry Fox, apt to learn, apt to teach, of firm purpose, and single eye to God's glory in Christ.

'Do help us. Remember, two years—two long years—must pass AFTER arrival before full efficiency is gained.

'Your unworthiest watchman on the
'furthest confines of Christ's Church,
'R. NOBLE.'

As the mission had been strengthened by two European missionaries, who by this time had become efficient workmen, notwithstanding that more teachers were still needed, Robert Noble's friends in England were desirous that he should now return home to his native land, from which he had been absent upwards of eighteen years, for a little change. But all such invitations were met by

him with the plea of the pressing want of more labourers and teachers, and with an unbending determination to remain at his post until, as he expresses it, 'he could see the mission and schools well supplied with educated teachers, of humble, earnest piety, and heavenly wisdom; and when this was done, then he would come home, or would die happily — whichever the Lord should please.'

Where could a more devoted spirit be seen, or one more desirous of the welfare of the people among whom he had cast his lot?

CHAPTER XII.

1859–1864.

THE SCHOOL'S REPUTATION.

'The Lord hath been mindful of us: He will bless us.'
Ps. cxv. 12.

THE following extract of a minute of Sir C. Trevelyan, when Governor of Madras, dated October 1859, as an independent testimony will show of what value the native English schools at Masulipatam were now becoming to the Government, as well as to the Telugu people :—

'Wherever I went, I visited and examined into the state of the schools, but the great source of satisfaction to me was the state of the educational institutions at Masulipatam.

'I had not been on shore a day before I became sensible of the great benefits which Mr. Noble, the manager of the Church Mission Schools at Masuli-

patam has conferred upon the Northern Circars, by preparing so many intelligent and well-conducted natives for the public service. When I passed through Masulipatam, early in the morning, I saw numerous groups of well-dressed youths going with their books in their hands to school.

'Mr. Noble, who has devoted for sixteen years moral and intellectual attainments of a high order to the instruction of the rising generation; Mr. and Mrs. Sharkey, and Seshaya Sastre, the teachers in these schools, will be known hereafter as those who have planted the germs of an improved learning in this interesting and important part of the Madras Presidency.

'Masulipatam bids fair to become to the Northern Circars more than Oxford and Cambridge have been to the United Kingdom.'

After such success graciously granted to the Masulipatam School, it will perhaps not surprise any intelligent Christian reader to learn that Robert Noble was soon called to pass through severe trials. It is thus that the Lord both confirms and exercises the faith of His children. The trials arose from three separate quarters. The first and most severe, because least expected, arose from an apprehension that the Madras Corresponding Committee had become dissatisfied with his school, as countenancing caste prejudices, and that they wished him to make

n alteration in this respect, which would, in his udgment, have been most disastrous to the main bject he had in view. The second quarter from rhich trouble came was the injurious effect occaioned to his school by the regulations of Governnent education. The third was through a rival chool, which had been set up by native officials. His wn letters will best describe the particulars of these rials, and the strength of his Christian principles rhich they called into exercise.

The following letter to the Parent Committee ;ives a very full and explicit statement of the prineiple upon which the Masulipatam School had been riginally established, and had been conducted for ighteen years. R. N. writes :—

'*May* 27, 1858.

. . . . 'I will speak now of the subject of caste, s it is in our school. In the year 1840 [previously o Mr. Noble's departure from England], I was peaking with dear Mr. Tucker on the subject of chools, and of the importance of a superior school r the higher orders of society, for rearing up catehists, teachers, and ministers to supply the wants of n increasing work, and, as far as I recollect, he xpressed the most thorough concurrence in my views, nd said that the Madras Committee felt much the ecessity of such schools, and were desirous of establshing several.

'I expressed a willingness on my part to con-duct such a school in our new mission, and so from the first dear H. Fox gave himself to the itinerancy, and I to the opening of such a school.

'At the end of 1843 Mr. Sharkey and I com-menced a school for the higher orders of society. I had at that time a head domestic, who was a Pariah Christian, and he applied for the admission of his son. I told him the school was intended for the higher classes, and his son, not being admitted, was taught in my compound with several other Pariah and Shoodra boys. When application after this was made to me to admit a Pariah, I always declined on the ground that it was intended for the children of the upper classes.

'Meanwhile the high school grew, and the Pariah boys were taught in my compound school under Mrs. Darling's inspection.

'The course and range of study in the one was much greater than the other.

'Eventually in the lower school, after Mr. Sharkey had commenced one for the connexions of his girls, a very promising Industrial School was opened under Mr. Nicholson, which took in my head domestic's sons, the Christian children of the mission, and Mr. Sharkey's boys. The course of study was the same, except the addition of English grammar; car-pentry, smithery, and bricklaying were the hand

rafts taught. Through the failure of Mr. Nichol-on's health this entirely fell through, and Mr. harkey opened his Vernacular Boys' School, teaching eaving, basket-making, hat and ink-making, um-rella and mat-making.

'Dear H. Fox entirely concurred in the arrange-ents about the school, and lists of the boys and stes were sent down to our Committee, who either ncurred or bore with me; while dear Mr. Ragland r a fortnight, and Mr. Knight for a month, came p, and personally inspected it.

'We admit all castes down to the toddy-drawers, d the washerman as well as the fisherman; but ere are four castes we have not admitted—the at-maker, the Pariah, the Shoemaker, and the eeper.

'In the Baptist Mission, forty miles north of , Mr. Bowden had directed his efforts very much the conversion of the Shoemakers; some obeyed call. They were obliged to separate from their ple, and Mr. Bowden, at a loss to support them, k them into his own house as servants; on that, his Pariah servants left him, resolving not to e with Shoemakers.

'It ought to be well understood, that if the Brah-is proud of his caste, so, too, is the Pariah; if former keeps aloof from the lower orders, so does Pariah from those below him; and he is as proud

and pushing as the Brahmin is anxious to maintain his supremacy.

'Nor is the danger and evil to the Pariah less in bringing him forward unduly, than it is to the Brahmin in trying to force him to abandon without conviction of its errors what he has fondly cherished as his chief distinction. The Pariah is puffed up, the Brahmin alienated.

'I wish it also to be well borne in mind, that the object of our school arrangements as they now exist is simply one—not to foster or uphold, but to undermine in every way, and utterly overthrow, the system of caste, by the daily exhibition of the truth, the frequent exposure of the evils and groundlessness of caste, and by setting an example of brotherly love to all.

'I was much struck, on visiting Madras, to observe the absence of Brahmins—all but very few—in Mr. Anderson's schools. I saw many Shoodras, but scarcely any Brahmins. These had moved off to the Government High School, and I am fully convinced that of all classes of Hindu society they most require a Christian education; and, if they do not receive it, prove a far heavier curse and incubus upon the whole community than they would otherwise be.

'The withdrawal of Brahmins was, I presume, owing to the introduction of Pariahs, and not to the Bible education given.

'Again, I was much struck with a statement of ur missionary, Mr. Cruikshanks, in the south, who dmits Pariahs into his school. In his printed report wo years ago he observes, that "there were two classes f boys who disappointed him by not making progress, and not stopping long enough to obtain a good ducation, the Pariahs and the Brahmins." While rith us the Brahmins are the best boys, the humblest, he most steady and diligent, the most satisfactory in heir progress, and staying the longest in school.

'But again, dear friend, it has always struck me hat the humblest and most pious Christian parents n England would not allow their sons, much less heir daughters, to be educated with their footmen, rith their cooks, and their scullery-maids. Perhaps was punished oftener by my pious father for stealing way to play with the boys of the village than on any ther account; while in the best-ordered Christian amily I have ever seen, the children were not allowed o converse with the servants, or to descend the econd step of the stairs into the kitchen. My father rould not have allowed us to mix with the cook's or table-boy's children; nor can I see it right to require f Brahmins that, before we will teach them the lospel, they must sit down on the same form with the 'ariah and the Sweeper. The requirement is to me nreasonable and unchristian.

'There is one other most important point. After

about seventeen years' experience, the only way I can see to bring the Gospel before the young girls of the higher classes, is for the Christian lady to go to the house of the parent of one family of respectability, and for that person to invite the families around to send their daughters to learn with his own. Would it be well, would it be wise, would it be Christian, to require that a Pariah girl or girls should be admitted, or else the Christian instruction would not be granted?

'If it would seem uncalled for in the case of the girls, to whom we want to make Jesus known, is it necessary, is it wise, to require it in the case of the boys?

'But it will be said, Pariahs have been admitted, and, after a time, Brahmins have frequented the school. I am here too isolated to speak decidedly; but I believe it will be found that the body of respectable Brahmins have withdrawn their children, and a few only of the very poorer, or of doubtful standing in society, have sent their sons; and even these withdrawing them as soon as ever they could obtain a livelihood for them.

'If Pariahs and the lower-caste boys are admitted, our school will undergo a total change. It will no longer be, as it has ever hitherto with God's blessing been, a school for the higher classes, Brahmins and Shoodras; it will become a school for the lower

›dras and Pariahs, and Sweepers: a most ex-
ͤnt object, no doubt, but not the one designed, continued until now.

'In England there are schools for the higher, ldle, and lower classes. Would it be unwise or un-istian to adopt here what experience has shown to equired, even in a land of Christian liberty and istian light?

'Why should there not be two schools, one for higher and another for the lower?

'There is here now a girls' school for the lower, none for the higher; if ever there is, they *must* istinct. Why should they not be?

'While in all our aim will be to destroy caste. Our young Christian Brahmins observe no caste, have we any caste among the baptized; but I k the baptized Pariah the most aspiring man, seeking to advance himself by his Christianity.

'Permit me to sum up in a few words the chief ts I have ventured to dwell on with respect to the tion of caste existing in our English schools:—

'1. The school was intended from the very first ring the Gospel before the young people of the er classes, and through them before their families.

'2. Caste is not *encouraged*, but tolerated, in r to bring its members under the daily power of ruth, that they may renounce it.

'3. Caste is not *encouraged* in our *Church*

members; *our Christian Brahmins have renounced it wholly.*

'4. Great wisdom and grace are required to keep down the pushing propensities of the lower, as well as to *lead the higher to abandon* unchristian distinctions.

'5. The Pariah is just as much a man of caste as the Brahmin, and despises the lower castes as much as the latter those below him.

'6. The course and range of study ought to be much larger for the higher than for the lower classes; and,

'7. Therefore there should be two schools, as has been the case from the first.

'8. That the attempt to teach Pariah and Brahmin boys in the same school, as far as I know, has driven away the latter from Gospel instruction, while, as Mr. Cruikshanks states, the former have not availed themselves of their privilege.

'9. That the most godly parents at home do not educate their sons and daughters with the children of their cooks and horseboys.

'10. That if ever the Gospel is brought before the young females, it must be in a way in which it would be unreasonable to require the admission of a Pariah: and, therefore, that it is an unreasonable thing to require it of the boys, the principle being the same.

'R. N.'

The following is his letter to the Madras Corre-
ıding Committee, after their communication on
subject to Mr. Tanner:—

'*Oct.* 10, 1859.

. . . . ' I do not hold that the native English
ols are closed to all but caste boys. From the
, dear Mr. Fox and myself had each native
lish schools in subordination to the one opened
ıyself in 1843, in which the lower classes, as in
sition to the higher, were instructed; and our
was to advance the best boys of these schools,
pleased God to direct us, into my own, irrespec-
of caste, when they appeared worthy, and not
to be injured by the promotion. Again, a
e English school was opened under Mr. Nichol-
in connexion with our own; in which the lower
were instructed. This was done on my re-
ıendation to the Committee. . . . .

I observe Mr. R—— uses another expression in
assage: it is, "the more respectable classes." Are
and those equivalents? I might say, *perhaps*,
ty (house-servant) was of the more respectable
of natives; could I say he was of the upper
s, or the higher classes? Yet a question arises
the meaning of these terms among our brethren;
brought before our last Missionary Conference
. Tanner in the following form: "These English
ls at Masulipatam and Ellore are stated by the

Society to have been established for the upper classes. I should like to know what, in the opinion of the brethren, defines 'the upper classes?' Is it a certain amount of income, or a position, or caste? If the former, what amount is that below which a man is to be considered without the pale?"

'To me the question was one of deep interest; and the discussion of it very much so. Three brethren were present beside myself. They were, I think, all of one mind, that the schools ought to be open to the Pariah, the Toty [scavenger], the Chuckler [shoemaker];* in fact, to the very lowest grade, while still occupied in their low and dirty calling. To this I objected that then the expression, "the upper classes," was unmeaning; and our schools must be for all classes, and their design changed.

'It was said that at present, in India, no recognisable distinction of rank among the natives existed. It had to be made. It could not be recognised without the recognition of caste, as at present existing. What, then, I asked, could be the meaning of such men as Messrs. Tucker, Venn, and Straith, in the use of the terms? Nor could I consider it scriptural to ignore distinctions of class and rank; or consider it scriptural to require of a Brahmin, willing to learn the word of God, willing to be well instructed in the

* Workers in leather are regarded as the most unclean of the Pariahs.

gospel, and to join in Christian prayer and worship, that he should, as a preliminary condition, sit on the same form with a Toty or Chuckler. That, in even Christian communities, schools were opened for the higher, the middle, the lower orders; and that it was not thought unchristian to establish such: the subject of study generally for one class not being suitable to, or desired by, the other classes. It was not thought unchristian for Christian gentlemen to object strongly to their sons associating with the sons of the scullery-maid or the groom; and what was to be said of the girls? Were we to require the young lady, ignorant of the truth, but willing to be instructed, to sit down, as a preliminary condition, on the same stool, or stand cheek-by-jowl with one not admitted to be a menial of the house? I added, that if one class, as the Pariah, were admitted, our schools would *still* be exclusive; barring out the Toty and the Chuckler, &c.: as they were exclusive on another side, barring out the East-Indian and the English youth—a sore ground of dissatisfaction in the minds of East-Indians and English parents: that the Pariah was greatly elated by being advanced to be the class-fellow of the Brahmin, unless he had also to be the class-fellow of the Toty, with whom he scorns to eat.

'Mr. Tanner proposes to make a *money test* the test of "the upper classes." In our case that seems no test at all. We charge four annas (sixpence)

school fee; and nine pice for a Union Spelling-From the payment of these, what test is t Besides, every lady would pay for her ayah's And are we thus to estimate the distinctions o or society?

'Is this the teaching of God's word? I a friend of caste, God is my witness. Our dear y converts are the teachers and counsellors of lowest grades.

'How much more wisely, in my view, would Government act in following the decisions of Cl tian experience in establishing schools for diffe classes, than in often excluding the higher-youth by a preliminary condition—that he mu with the Pariah, while yet he has no light to se evil or the emptiness of caste distinctions. The vernment exclude the Bible, and regard all reli with equal favour. Shall we call in their judgn on the settlement of this question of Christian ciple? The brethren asked me at the Confe whether I was prepared to take in the childre Pariah or a Toty under any circumstances? which I replied, that the Pariah and Toty c now be said to be of the upper classes, but that children might rise into that grade. And stanced the native missionary and the native geon; and expressed my readiness to admi children of men in such positions.'

It will be seen that, in this letter, the exclusion of children below caste rests mainly, if not altogether, upon their social position and habits. The case was scarcely contemplated of the parents below caste rising to such a respectable position as to entitle their children to admission into the school. Such a case was, perhaps, not likely to arise at Masulipatam. But in other stations of the Society it had arisen, or was likely to arise. Hence the Secretary of the Madras Committee, in writing to the Missionary at the Ellore station, intimated to him that the Ellore school was to be open to all boys of the 'more respectable classes, independently of their caste; which was to be no ground of exclusion or admission herein; but that, out of the Committee's respect for heir dear brother Noble, the Masulipatam school as to be regarded as an exceptional case.'

The expressions used in conveying this inti- ation, coupled with other circumstances, appeared wever to Robert Noble to place him in a position was unworthy to occupy. He apprehended that e views of the Madras Committee had become anged from what he had ever before considered em to have been, from the very first foundation of e Masulipatam school, and that, too, in a point nnected with the most essential feature of its or- nisation. He, therefore, at once wrote to resign position as a missionary of the Society, and

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applied for permission to return to England, rather than that the Committee should be prevented by any variance with him from carrying out their own views regarding the school. Both the Madras and Parent Committee, however, earnestly deprecated such a step, and withdrew the expressions of the Secretary's letter, which had so deeply wounded his feelings, notwithstanding that they sacrificed thereby for his sake what they considered a great principle. The Parent Committee also invited him to England, for the refreshment of his own spirit and for the advantages they anticipated from personal conference with him on missionary topics. Regardless, however, as usual, of his own ease or comfort, he preferred to continue at his post rather than entail on the Society the expense of a visit to England. We often pray for our missionaries and committees at home and abroad, that wisdom may be given to them from above—the wisdom that is pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits; and a stronger instance to show the necessity of such pleadings can scarcely be given than the one just described. Without that wisdom what a loss would have been sustained, what a scandal would have been occasioned, had Robert Noble retired from his work! How many minds might have been alienated! Praised be the God of all grace, the author of peace and lover of con-

ord, for the grace given to His servants on this ccasion.

To a member of the Madras Committee he rrites:—

'3rd April.

. . . . 'Allow me to thank you very sincerely for our letter of the 3rd of January. I have briefly cknowledged it, and would have replied more fully f I could have seen my way clearly before me. I ave since received letters from Mr. Venn and Ir. Knight.

'I feel much the very great kindness which these etters breathe, and I may say they have been a great olace and relief.

'My second letter, containing a repetition of my equest to retire, was returned to me, and I most ladly ask you to cancel it. My prayer and heartelt desire are that God, the God of all grace, may o strengthen me by His Spirit that I may serve Him nore faithfully in love and wisdom, for the enterrise in which He has been pleased to allow me to ake part hitherto needs more than human prudence nd power.

'It would be a source of most unfeigned satisaction to be able to work with the Secretary and Committee, as hitherto, in the most unbroken harnony; and I will try.

'After the healing letter I have received, I trust

such an expensive step as my returning to England may not be necessary. Oh that, if ever I go back to my native land, it may not be to inspire distrust and to damp missionary ardour in any bosom!

'That which has led to so long a delay is the overwhelming sense of my own unfitness, and the very solemn way in which, as before God, I had come to my conclusion to withdraw. 'R. N.'

During these trials, however, God was mercifully preparing for him, in the conversion to Christ of more of his pupils, a more profitable subject for consideration, and one of absorbing interest and intense comfort, as the following letter to Mr. Knight will show:—

'*Sept.* 5, 1860.

'MY DEAR FRIEND AND BROTHER,

. . . . 'It has pleased God, however, in the midst of trials and difficulties, to bring out two young Brahmins, certainly among the best youths of our school. Their interviews with their friends were very heart-rending, but before the magistrate and the judge they were both very firm; and being above sixteen each of them, they were allowed to choose for themselves; and on Sunday, the 20th August, Mr. Sharkey baptized four young Brahmins of our school, three of whom give us the utmost satisfaction. I send you the threads of two: one of Gun-

toor, Nurasimahulu, an unmarried youth; the other of Chevendra, Venkatáchalam, a married youth; so that, with dear Nurasama, the Lord has been pleased to call eight Brahmins from our school, beside others. How I rejoice to know that you and the Committee pray for them! What beautiful presents those were you sent! the Bibles, the handbooks, the atlases, the maps, &c. How kind of you to bear us thus in mind! We pray for you. We love you.

'I may mention that our school from 200 youths has gone down to sixty. One of our teachers, a Brahmin, and his family, have been excommunicated.'

'I cannot forbear adding a few lines to what I have already written, to ask you to mention to the Committee the very great need we have of *an agency to bring the Gospel before the respectable native girls.* There has been a willingness on the part of many respectable families to have their girls instructed. Dr. Duff, writing to me from Calcutta on the 8th June, says, "The high-caste girls' school, established here about three years ago, has prospered beyond my most sanguine expectations. It has, however, required a great deal of care and attention. The more advanced girls now read and write their own language with uncommon freedom and accuracy. They are well read in geography, arithmetic, and the elements of general

knowledge. Portions of the Bible they have read with great care, and much more of it has been explained to them orally. They have learnt the different kinds of sewing. We teach no English, because the time they will be allowed to remain in school is so short that it would be sheer waste."

'How very much I wish the Committee could send us some lady to take this work in hand! Hitherto it has not been more than feebly attempted. We have now seven young Brahmins; if they marry Pariah girls, the offence, in the eyes of their friends, will be great, and, I think, needless. Of course, I should not wish them to marry any but Christian girls. I must confess I should not like my sister or my daughter to marry the son of my cook, or *vice versâ*, however Christian they might be. Will you, dear friend, think over this, and help me if you can? Dear Mr. Fox began such a school; but of course it failed when his health gave way.

'R. N.'

Although, however, the Committee were not yet able to send him any suitable lady-teacher to instruct the girls of higher class, they were able to despatch at this time two additional missionaries, both married men, designated for the Koi Mission; and the arrival of the Rev. Mr. and Mrs. Edmonds and of the Rev. Mr. and Mrs. Ellington

source of increased comfort and encourage- ı his work. The accession of these labourers owed, in the following year, of a new mission , Dumagoodium, being taken up, to which Mr. rs. Edmonds were sent. This place, however, t in the Masulipatam district, but situated on nks of the Upper Godavery river, and bor- on the Nizam of Hyderabad's dominions. Engineer officers, eminent for their ability as s their piety, had been engaged on a survey river, with a view to its navigation, which was ·d by rocks and other obstructions, being out for the purposes of commerce with the of Central India, and they came here in con- th a race of the Telugu people called Kois. vere very illiterate, but, from their apparently simplicity of character and habits, they l to be a class peculiarly marked out for ıary enterprise. A zealous Christian officer interested himself in their behalf, and they ·ccasionally visited by the missionaries from patam, specially by Mr. Alexander, in their itinerating tours, until a missionary was tely located amongst them. The spot selected mission station was Dumagoodium, one of ettlements, where a large body of workpeople, ually Hindus, had been drawn together to e the engineering works necessary for the

clearance of the river. Such, briefly, was the origin of the Koi Mission, and it has not been without fruit.

The work was at first, in a great measure, limited to the Hindus, from among whom several converts have been gathered in; but greater attention has since been paid to the Kois, and schools established for them. A respectable Hindu convert, of the Rāzu caste, has also, since his baptism in 1861, been indefatigable in his endeavours to help on the mission work. He has even resigned his appointment in connexion with the Government (which, for his position, was a lucrative one), and is devoting himself entirely to evangelistic work. This country, however, on account of its dense vegetation, has hitherto been found very feverish, and dangerous to the European constitution. Mr. and Mrs. Edmonds suffered so much from sickness, that they were obliged to return home to recruit their health; and we regret much to add, that Mrs. Edmonds' illness has terminated fatally, whilst her husband's medical advisers have decided that he must not return to the country. The mission has not, however, been abandoned. Mr. C. Tanner, an efficient member of the Masulipatam Mission, is, we believe, now located there; and it is to be hoped, that as the country is cleared of its excessive vegetation its feverishness will diminish.

We had occasion to allude to the unpleasant

nce which arose between Robert Noble and adras Committee relative to the exclusion of ste boys from his schools. When, in con- with this, information reached England that manifested a disposition to return home, how would he have been welcomed after so long ence from his native country! How many, , were the kind letters which he received from nily and friends; and, under the circum- , it must have been a great trial, specially eclining health, to determine to stay at his labour, and not again to visit the friends and so dear to him. But thus he decided.

'*Masulipatam,* 21 *June,* 1861.

Y DEAR FRIEND,

'I was most agreeably surprised by your dated 18th April. Of those happy days of youth [used to be a privileged guest in your family, honoured and beloved by me, it most over- ngly reminded me, and awakened emotions of and gratitude. How kind your dear father other used ever to be! Your dear brothers, how is to please and help their poor young neigh- The carriage used to convey T—— and me ham on the cold wintry day, and the same that brought fruit for him, sometimes brought e also!

'How happy were the walks he and I had o at school! His example was always on the sid propriety, and virtue, and diligence; and so your brother F——'s, and his counsels and rep I do not yet forget. While in your society, and of your sisters, I felt it a great privilege and ho to be there. You speak of two sisters. I reme them well. How kind of your sister Betsy to me such liberal assistance! Will you convey t my most grateful and very affectionate thanks fo It is most acceptable and useful. My brother always mentions you all in his letters, and trans me by his accounts to the quiet valley, the ve fields, the Hall, and its social, happy evening sacred hour of morning family worship. Scen my boyhood! how affecting, how entrancing reminiscences as they pass before the eye of mind!

'Away from the friends of my early days, now alone more than twenty years in this la oppressive heat and hideous idols, I am somet so moved by letters which bring them to my r that I seem to feel and think more of those than of the scenes and events, however touc that occur about me.

'You seem to have heard of the report o return to England, and such an intention I formed, and meant to have retired two years

'I feel very unworthy of the high employment in which I have been but a cumberer of the ground I have occupied so long; but our Master did not give me my discharge, and I was persuaded (under, however, a most distressing sense of my own unfitness in part, and wounded pride, perhaps, in part) still to remain.

'The Home Committee most kindly offered me a holiday and leave to England; but should I come home, the difficulty of providing a superintendent of our large and interesting school would be very great. The management of our converts requires experience and consideration, combined with sympathy, wisdom, and forbearance.'

He then gives a history of his converts and their lives, and says:—

'Their interviews with their parents (when they came forward to embrace Christianity) were most heartrending and harrowing; but the Lord supported them, as I stood by, lifting up my heart in prayer for them, that He would uphold them by His mighty Spirit.

'I had hoped to have written an account of our later converts, too, and how our mission is expanding in the district around, and how we sigh and pray that the Lord would send us more labourers; but I must now cease. 'R. N.'

The same devotion of spirit to his work and his pupils made him reject offers of hospitality from a friend on the Neilgherry Hills:—

'*June* 11, 1862.

'How delighted should I be, beloved friend, to come to you, and enjoy your society!

'I think I enjoy natural scenery much, and a bracing climate enhances the delight; but a friend's, a Christian friend's, a tried friend's company, oh, how it exceeds all inanimate beauties! . . . .

'I could not, however, with any comfort, leave the six young people in my house. Satan, I am sure, is no unconcerned observer of what is going on here. His wiles, his seductions, who knows but one who has to fight against him? Jesus, my Captain, is my only hope in this warfare, and it is no small comfort to know He is most watchful to aid us.

'"The time is short;" a very few years more, and your trials and mine will close. Oh, that we may finish our course well! May we bring forth fruit in old age to His praise. 'R. N.'

Whilst, however, the mission was, as we have seen above, expanding and extending its sphere of operations even far off into another district, and

Noble felt its increasing demands required keep unswervingly at his post, an element inning to operate which threatened to inju- iffect before long the efficiency of the schools ational institutions, by the withdrawal from their best native teachers, under the attrac- higher pay than what they were receiving nission. This was the second quarter from is has been stated, trials arose. In order to ge the progress of general education through- country, the Government instituted a system ts in aid; and all schools which submitted ves to a certain degree of Government in- , and devoted a certain prescribed portion of ne to the teaching of secular subjects; and hers who passed certain examinations which them to obtain certificates, received sup- al grants of money, and salary from Govern- assist them in their labours. Robert Noble, ·, disapproved of the Government system of on, chiefly on account of its exclusion of the rom its schools, and also on account of the ortion of time it required to be given to instruction. For this reason he abstained iliating the Mission Schools with the Madras ity.

: Government offered a grant of 100 rupees h to each of the missionaries engaged in

scholastic work who had graduated at the English Universities, but accompanied with such stipulations as made the missionaries hesitate to accept it. It was scarcely, however, to be wondered at that the native teachers, specially if not Christians, were uninfluenced by such scruples, and that, induced by the attraction of greater pay, they would endeavour to obtain it, however secularising might be the course of study necessary to secure it. The subject was brought to the notice of the Committee in the following communication:—

'*April* 3, 1863.

'As to the native teachers, I had not calculated on so many succeeding in the Government examinations so well. All those receiving salaries from 30 rupees (3*l.*) a-month and upwards, are passed candidates, save one heathen, who quitted the head office of his department to join us, and our two valuable Christian teachers, Jahni Ali and Mulaya. They are Surraya's equals, who now receives 100 rupees a-month. They receive only 40 rupees. The reason is this: I sought to bring up the two last as Christians for the mission. I studiously kept them back from the intensely secularising Government course, to study what I am sure is much more useful to them as Christian men and teachers,—I mean, more of the Bible, Greek Testament, Alison's

y, Hindustani, Sanscrit. But the consequence y have not offered themselves for the Govern- examinations, and so can receive no grant. k it would greatly subserve the cause of the l if our young men who embrace Christianity receive their increased allowances without tting to the Government tests. Competition ese so frightfully secularises the mind — so ously to their influence on the Christian s around them, and on the heathen — so s, so opposes itself to the course of study issionary would mark out for them, with a eye to their efficiency as Christian agents. Iay I beg the Committee's kind consideration point. Jahni Ali is Surraya's superior; Mul- ıd Kristaya, his equals. Surraya has taken the Government consider equal to a Bachelor s degree. He has passed for the third grade of master. Ratnam would have exceeded them. ıese are all receiving only 40 rupees, while ya gets 100!

Will the pious young man at home be content ıis curacy-pay while he can, by entering an- line, at once, perhaps, obtain four times as ? and will he not say, Cannot I serve Christ ceive the higher pay, too? I desire to advo- o rash outlay, but while the whole native mind, cultivated far less, in many cases, than our

young Christian brethren is rewarded by greatly increased allowances in every department; [illegible] own we not only do not advance at all, but we go back from the scale of pay drawn up by [illegible] then [illegible] England, in [illegible], and which I cannot but regard as characterised by great wisdom and experience. [illegible] greatly reduced [illegible] subject with frightful power of temptation [illegible] piety [illegible] secular studies. —R. N.

It will be seen from this letter how highly and how successfully [illegible] the youths [illegible] were being educated; but the subject is [illegible] brought forward [illegible] deserving consideration. The difficulty would be met if the Government would allow a course of Christian *theological* works of equal difficulty being substituted, in the case of mission lads, for the usual Government course of study, so as equally to test and ascertain thereby the intellectual ability of such lads, without interfering with their natural course of studies: thus, for example, allowing mission lads to be examined in Paley instead of Bacon. The Educational Directors in the north-west provinces of India have agreed, it is understood, to the substitution of a scale of equivalents of this nature.

We have seen his appeals for a Zenana teacher for the higher or more respectable classes of Hindu

irls; and the following letter shows how the subject as increasing in importance in his views:—

'*Masulipatam, 3rd June,* 1863.

'My precious brother John,

'It is very long, indeed, since I have ritten to you, though I have had your letters several mes in my hand with a desire to do so.'

After speaking of his good health, which he scribes to his sister's kindness in providing him ith means to glaze all his windows and doors against ie hot blasts of India, &c., he says, 'Are not all iese affectionate attentions and temporal mercies iven to us, one and all of them, through Jesus and [im alone? I feel, my dearest brother, I owe all to [im: but for Him, where oh, where, should I be now?

'None needs mercy so much as a missionary. ı the front of the battle, on the further verge of ie kingdom of God we hold forth the light to them ıat sit in darkness, that they may see and live. ray for me, that I steadily and aloft hold the true ght undimmed and unobscured, and fight against ıat spirit of evil who blindfolds the deluded slaves ver whom he reigns. . . . .

'Tell me how your work and ministry prosper. [ave you good schools for the dear boys and girls? h, what would I give for a girls' school for the sters, and wives, and mothers, and aunts of my

many boys, now 250 in number! What should I have been if my mother and sisters, and all the most delightful friends amongst whom I grew up, had been idolatresses!

'Here every female influence is most powerfully, most actively, every hour, exerted against Jesus.

'My poor young men, what can I expect of them? Are my persuasions like those of a sister, a mother, and a wife?

'That one soul has been brought to Christ in the midst of such hostile influences is so entirely and marvellously the Holy Spirit's work, that I am sometimes overjoyed to have been in any degree instrumental in effecting the emancipation of one.

'Do you and your Christian friends think ever of the missionary's difficulties in THIS RESPECT? I mean the whole, incalculably powerful opposition of the female minds around us.

'Do, dearest brother, think of this; call the attention of the people to it; press it often upon them. It is not put and kept before them as it should be. Could I otherwise have no girls' school in connexion with that for my boys? Dear Mr. Sharkey has a very good one for the lower classes, in which about sixty are continually under training; but the higher classes will not send their daughters.

'The only way is for a pious lady, after acquiring the language well, to go to the house of a respectable

ative gentleman, who would call together the girls other respectable families; and in this way the recious name of Jesus would be brought into the som of families, and the girls and the boys would mpathise and have a fellow-interest in the truth, id be ready to forsake the general idolatry now mpant in every house.

'I want to know how your children are going on. re they mindful of that great day, that great hite throne?

'Oh, what are all the sweets of home, &c., unless ey have aided us to prepare better for that hour?

'To "turn many to righteousness" is the great ob-ct for which we should toil and pray, and not faint.

'What of Dalby, Six Hills, Hoby, Evington, akham, Burslem, Rode, Melton, Grimstone, Frisby, irby? *

'Mrs. B. Jackson of Leicester, is she still alive? ow great was her kindness to me! I remember it, th great emotion.

'Zachary Warren † is gone to his rest. His iendship I owe to you; and it was very great and

* These places were the scenes of his early years, and of s ministry in England.

† The Rev. Z. Warren was second master of Oakham in bert Noble's school-days, and a truly pious and devoted an; and he and his excellent wife led many boys to tertain a higher sense of their obligations to their deemer.

valuable to me. His wife was a sister. The Sabbaths at their house were steps into heaven, leading me to Jesus.

'What of Cambridge—have you any sons there? I should, however, like to show you *my sons*, and wish I could bring them for your blessing. Two are preparing for ordination next February. Three aid in our schools. Four more are diligent students. You would like to have taken a peep at us on Saturday evening. They, their wives and their children, all take their evening meal with me. One little Brahmin girl is a charming child. Her eyes sparkle with delight at the sound of "There is a happy land." One of our first converts has had lately the happiness of welcoming his widowed mother and his uncle into the fold of my good and great Shepherd.

'You will not wonder to hear that the zealots of idolatry and caste are very active in their opposition. They have bought the house I wanted for the native teacher, and have pulled it down. They are organising an active system of support for the opposition* school, where no Bible is taught. Yet our

* This school was commenced about the year 1854 by a native young man, who had been educated in the mission school, but it was not then an opposition school. This person made it for a time his hobby, and seemed thereby to court popularity with the missionaries and their friends.

chool never was in so flourishing a state. We never eemed to have the confidence of the natives as we ave now, and yet I think the converts connected rith our school cannot now be less than fifteen or wenty. 'R. N.'

The close of this letter alludes to the third trial, o which reference has been made—the rivalry of he opposition school. The mission school might ruly at the end of this year (1863) have been aid to be in a flourishing condition. It numbered 94 pupils, comprising Christians (converts), 9; Brahmins, 102; Shoodras, 92; Mahommedans, 48; leven other castes, 43. These were formed into hirteen classes, eight of which contained two divi- ions. The subjects of study were the Bible (in hich instruction was given daily throughout the chool), English grammar and composition, English nd Indian history, geography, selections in poetry nd prose, arithmetic, algebra as far as evolutions,

Ie often begged the missionaries to help him with books, nd to attend and conduct the public examinations. He ven taught Watts's Hymns and the Union Spelling-book, hich contain a good deal of Scripture. The school sub- equently came under the patronage of certain native fficials, and under them it gradually assumed an an- agonistic spirit to counteract the effect of the conversions, hich they saw produced as the result of the mission schools. t is assisted by a Government grant in aid.

geometry, Potts' Euclid, vernacular languages, Telugu, Hindustani, and Persian, music, singing, and drawing. Many of the scholars have since passed the Government examinations, qualifying them for public service; and some have passed the Madras University examinations for matriculation in arts and for B. A. degrees. Let it not, however, be supposed, from the number of subjects taught, that too much time was devoted to secular instruction, consistently with the objects of a missionary school. Such was not the case. In fact, one of the reasons for not affiliating the Masulipatam School to the Madras University was because Robert Noble considered the Government rule required too much time to be given to secular tuition.

Still later the numbers in the school rose to 310, and this in spite, as we learn, of the constant threats of excommunication, and restless intimidation of a native official, and of the committee of the opposition school. The school had indeed increased to such an extent, that the old buildings used for their assembling, and for public worship for the Christian congregation, were found quite inadequate, and it was the anxious desire of the missionaries to erect a suitable building, capable of containing their scholars and their congregation, without injury to their health, and not unbecoming the dignity of Divine worship.

Towards this desirable object the Home Committee had granted 500*l.*; but it was afterwards found that it would cost at least three times that sum, even to be erected in the simplest manner, and without any ornament.

The following letter to Mr. Venn, the Home Secretary, will explain their position and difficulties with respect to this building and schools:—

'*Masulipatam, Nov.* 6, 1863.

'MY DEAR FRIEND,

'First let me thank you and our Committee for the kind and thoughtful increase to the salary of myself and my brethren. Thus assisted, how should we devote ourselves to the work of the Lord and the service of His blood-bought Church, at home and in this wilderness, so dry, so vast, yet so full of promise? May the Holy Spirit quicken us to a life of faith and a labour of love more and more. . . . .

'Let me thank you for your very cheering letter of April 10th; it was as iced water on a sultry summer's day. And now about our new building for the school under my charge, for which the Home Committee has granted 500*l.* Our friend Capt. Haig came, and having made his calculations with the aid of a practical builder, sends in an estimate for—how shall I write?—Rs. 12,000 (*i.e.* 1200*l.*)! This

I sent down to our Madras Committee, and Capt. O'C——, one of their members, has just been up here, carefully inspected the site, and drawn a plan of the whole mission premises, and pronounces it to be very reasonable; but adds, that the walls must be ten feet higher than that fixed by Captain Haig!

'When you and the Committee see all this, will you not say, Then we must give up the idea altogether? Yet may I plead in favour of the project:—

'1. That we have no church, and no sufficient room for the present congregation.

'2. That the school has no room to assemble for Christian addresses, and prayer, and singing, and examinations. We number upwards of 300 boys, and the accommodation is only for 400, sitting in assembly, in the projected building.

'3. That not the smallest ornament whatever is allowed in the estimate, but I would fain hope that a small tower for a bell, and a clock, perhaps the gifts of friends, may be granted.

'4. That I raised among private friends, for the mission buildings at Ellore, occupied by Mr. and Mrs. Alexander, Mr. and Mrs. Goodall, and the school, very nearly Rs. 6000, *i. e.* 600*l.*; two Christian friends alone, Mr. R—— and Mr. E——, giving me, respectively, Rs. 1500, and Rs. 1000, and that in twenty-two years I have never been home once, not to say twice; and therefore hope in this matter

the Committee may help me and the school, and the congregation, though I most heartily hate all brick-and-mortar business, and long only to raise up a spiritual fabric as a monument to the praise of Jehovah Jesus.

'5. I would ask, should the estimate be allowed, that as our building time is from January to May 31, no delay should occur.

'There is only yet one other point in which I implore the help of the Committee—to send me out a pious mathematician, educated at Oxford or Cambridge. Our object is: 1st, to raise up a native ministry; and 2ndly, to afford a good education to the rising generation, based on Bible principles.

'No words of mine can convey my disapprobation of the Government system of education. The wrong, the insult, done to God and His Christ; the loss for time and eternity, the incalculable injury entailed on society, by the exclusion of God's word, are, to me, awfully criminal. We have, therefore, never affiliated our school to the Madras University; but if we had a good Christian mathematician we could confer the substantial good, though not the B. A. degree. A first-rate man is not required, though the abler the better.

'My brother will have communicated perhaps with you on the subject of the Zenana mission. For twenty-two years I have longed in vain to see

one commenced for the sisters and relatives of our boys. Perhaps I am not wrong in saying, that the heart of Satan's influence and power is in the bosom of the Hindu family. On many sides, too, hopeful success in this department of missionary labour seems to invite more attention and more effort. On Wednesday last, S. Namyanaidoo, the oldest and best friend of our mission, died. For twenty-two years he had expressed a strong desire for a Christian lady to teach his girls; but as yet nobody has been raised up to commence this crowning work.

'We have schools for the richer and poorer boys, and for the poorer girls: till this hour, none for the richer. May the Lord make our converts a preparandi class. 'R. N.'

May God put it into the hearts of the Church at home, of those especially to whom he has given wealth and influence, to aid in the erection of this church in the wilderness, and not to allow these sheep, gathered together with so much self-denial and patience, and labour, to want a suitable place of worship, and a material fold.

There is the more need for this appeal, as we are now about to record one of the most fearful calamities which it is possible to imagine, which fell upon the mission and swept off in an hour nearly 20,000 inhabitants in Masulipatam, destroyed the

reat part of the native town, and left the missionaries with their lives indeed, but with the loss of most of their books and furniture, and of the materials they had laid up for the erection of their proposed church.

A short time before this awful calamity, however, Robert Noble was permitted to gather some more fruit from his school, which was so flourishing, and on which he had bestowed so much toil, in the avowal of Christianity by two more Brahmin pupils, as he reports:—

'*Masulipatam, Sept.* 1864.

'It has pleased the Lord whom we serve to enable a fine young Brahmin, Organti Sivarrara-krishtana, of our third class, openly before all the school to avow himself a Christian. After morning prayer he arose and professed his faith in Christ, and then by himself went out to my house. Though he is in his nineteenth year, his relatives are ready to swear that he is under sixteen. He has been one of the most exemplary, earnest, and successful Brahmins in the school . . . . He was summoned before the collector and magistrate, and after openly avowing his purpose there, as he was leaving the office and stepping into my carriage he was seized by his family and friends; but the magistrate, hurrying from

his seat, succeeded most kindly and energetically in extricating him . . . . The following day another young Brahmin, Atsanta Soobarayadu, in his twentieth year, who had long been very favourably disposed, came forward to embrace Christianity. There is much excitement in the town, and many of our dear boys have been withdrawn. Of these, not a few will never come back.'

In a later letter he writes regarding them:—

'Organti Sivarrarakrishtana had only been with us about six months. He is very earnest and clever —an adopted son of one of the chief Subbapathis, as they are called—Brahmins who busy themselves in bringing about exclusion from caste. He has just passed his matriculation examination. The other Brahmin, Atsanta Soobarayadu, used to come to us some three years ago on Sundays, but was taken away from school two years ago. Since his baptism he has been tempted more, I think, than any of those who have become Christians here at any time. His friends would have carried him off by force in any way, but he constantly revealed their intentions, and so enabled us by God's help to thwart them.

'R. N.'

Might it not be added with one of old, 'If this work be of man it will come to nothing, but if it be indeed of God ye cannot stop it?'

CHAPTER XIII.

1864–1865.

THE CYCLONE.

'When thou passest through the waters, I will be with thee.'
—*Isa.* xliii. 2.

' Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.'—J. Montgomery.

The terrible hurricane at Masulipatam, to which allusion was made towards the close of the last chapter, was one of the most disastrous on record, and attended with far larger destruction of life and property than the one which had visited Calcutta in the preceding month of October.

It spread its ravages over sixty miles of open country, and left nothing but ruin and desolation in hundreds and thousands of houses.

Most of the missionaries experienced a loss of books, clothes, furniture, and other valuables, that it will take years to repair; and all have incurred ex-

penses in rebuilding school-rooms, dwelling-ho and other property destroyed by the flood, w have proved a heavy drain on their slender reso

The following account of this calamity is from of the Christian converts in the English school:-

'Tuesday, Nov. 1, was cloudy in the mor and a pleasant breeze was blowing, with occas showers of rain. The rain grew heavier, and wind stronger, from two in the afternoon: but was nothing remarkable in this, as it was the n east monsoon.

'We came home at five in the afternoon, pouring rain, and shut up all the doors; fast the larger ones with teak-bars. The wind ha this time changed from the west to the north and north. It was quite dark at half-past five the rain was coming down in torrents. The soon changed again to the north-east. The co were now coming down, and the tiles flying aw paper. At eight we had our supper, and we then called to help Mr. Noble in removing t and other things from place to place. The rain pouring down through the roof in torrents. The had to be constantly watched, or they would given way. We kept walking about from door to inside, with our heads wrapped round with towel

'By ten o'clock the wind had again changed to east; and it was not long after this when all the

ses fell down, and the butler and his family came le for refuge.

'About eleven o'clock it was evident that the sea-er was rushing in through the bath-room drainage; books, and stools, and many things, began to t: and we all retired to a little room in the south, least exposed of all.

'The waters rose rapidly; but, as yet, no door was ed open. Mr. Noble offered a short prayer; and shook hands with each other, not expecting to ive till the morning. We remained all in one n, on tables and beds, till about half-past twelve, n the sea began to subside.

'When we could see in the morning, we found all rooms filled with sedge and mud; the furniture ken, or otherwise damaged, and heaped up to-ier; the doors all torn to pieces, and the floors ermined by the sea.

'The loss of life has been very great.

'The misery and distress are indescribable.'

The same scene is described by the Rev. J. Sharp n another point of view; showing the narrow ipe of Mrs. Sharp and himself from drowning:—

'*Nov.* 7, 1864.

'The whole day, Nov. 1, was more or less windy. fore five it was too dark to continue the lessons,

and we prepared ourselves to get to our homes as we could, amidst pouring rain, flooded streets, violent gusts.

'The last person to whom I bid farewell in little bungalow was Mulaya; alas! to see him more on earth!

'The wind gradually changed from south to north-east; but gusts came from all directio once.

'Meantime the doors broke from fastening hinges; the noise was so deafening, that we h shout at the top of our voices when close to other.

'The skylights fell in fragments, and we beg fear for the roof. About eleven we found the rising most rapidly. We went and looked ou all was black water around us—rising and sur and then we found it was the salt sea. The rose two or three feet inside the house; thoug floor of the house is raised a yard higher tha compound. We tried to go outside and clim staircase, which goes from the verandah to the t top. The rain and spray pelted us like hailst and the water was above our knees, with a pow current.

'Three times we tried to pass to the outside but were twice driven back. We crept up on and knees; but Mrs. Sharp was all but blown

ide. We crept along the terrace, holding on as as we could. We got inside a little doorway ng the rafters; but durst not go far in, for fear arge beams should fall upon us. A light we left he room below shone through a chink, and red us much, as it showed that the water had not high enough to extinguish it. Our thin gar-ts were no defence against the rain. We were mbed and sleepy from cold and fatigue.

Many times we thought of our friends in Masu-am, and committed them and ourselves to the ing of the Lord Jesus. As soon as we durst, we out. The scene was indescribable. Except a here and there, all the country was under water—es washed away; trees uprooted; our furniture ed away for hundreds of yards; many corpses sed to view; many houses in ruins.'

The distressing spectacle presented next morning re fully described by Robert Noble:—

. . . 'About one o'clock we dropped asleep' austed by their vain efforts for several hours in ecting the doors, and rescuing the books of their able library], 'sitting on the cots and drawers. the first streak of daylight there was a cry of ress; and soon the horseboy appeared, wading ugh the deep water. He had escaped by climb-a tree.

'By-and-by, "More are coming!" was the cry; and Ratnam and his wife and two children, and Bushanam, wailing for the loss of his wife and child, crowded in. Then came in the tales of woe.

'Thirty-six of Mrs. Sharkey's girls not to be found!

'Mulaya's wife's body found on the hedge of the compound, *his* at the jail. Mrs. Jameson and children gone. Our school-house a wreck!

'The servants were totally paralysed with cold and sorrow. No pen can describe the heart-rending accounts constantly coming in, and the marvellous escapes. One weeping for two or three children, hears of another family of nine, or eleven, or thirty, or thirty-six swept off! . . . Dear Lakshmi's body (she was, we hope, a believer in Jesus, and was about to be married to our excellent G. Kristaya) was found at Mr. Sharp's. Her mother's at the Roman Catholic chapel. Mulaya, too, was a true Christian, and a valuable teacher, and had only been married about four months. *Bushanam is in deep sorrow. He has lost his wife and child.* His and Ratnam's books are all gone—their prizes—their Scott's *Commentaries*, given by Bishop Dealtry. They are both destitute, and living with me. 'R. N.'

The following letter from the Rev. A. Bushanam, whose losses are described above, will be read with much interest:—

. . . . 'My hand trembles, and my heart faints) think of the sudden loss of my dear wife and hild; but yet they are not lost, but gone before . . . Ve know that "all things work together for good) them that love God." When I came out from eathenism, I never, humanly speaking, expected iat my dear partner would have been restored to ie. The Lord gave her back to me, and now He has iken her away: "blessed be the name of the Lord!"

'My afflictions, however great they may be, can-ot be greater than those of the patient Job; and ne who is greater than Job, who patiently endured ie cross, has taught us how to suffer.

'My dear wife has not left me without leaving ehind a cheering hope. She is gone to a happy ome, where no sorrow, no trouble, no anxieties, in molest her rest and happiness.

'If I call to remembrance the sweet, consistent iaracter of her Christian life, the love with which ie loved her Saviour, and the sweet and touching rayers she offered when we both knelt down before ur common Lord, I have every reason to believe iat my dear departed ones are now perfectly happy ith our dear Redeemer. Truly I cannot wish them) be in a better place, or in better hands.

'Blessed be God for all the consolation He grants s, even in the midst of our fiery trials.'

From what source would this our Christian bro-

ther have derived such consolation as supported him, had such deep affliction overtaken him when sunk in heathenism?

The following touching account from one of the remaining twenty-five out of fifty-eight girls of Mrs. Sharkey's school, many of them once in heathenism, must not be omitted:—

'After we had said our prayers we each went to our room. It was dark, and the storm was continuing. The rain came through the roof, and our lamps went out. As we could not remain in that room we went into the next, and knelt down in prayer to God; but the tiles had been blown off that also, and we sat, wet and shivering, with the cold wind blowing around us.

'Suddenly the sea came raging in, in large waves, upon us. Every door and window burst open, and was swept away. *Thirty-three* of our dear companions we could hear in prayer as they were carried away—were soon swept out of sight! We were all much alarmed, and called upon God our Saviour to save us.

'When the morning came we looked out, and found our school-room down, our kitchen and the bed-room also; and the dead bodies of our schoolfellows all around us.'

In the midst of such heavy losses—such ex-

tremely trying circumstances—it was not surprising that the missionaries had not time to write any detailed account: all their care and energies were required to repair the damaged buildings and comfort the hearts of the sufferers; and it was not till six weeks afterwards that the school could be reopened: but the Head of it, shattered by ill health, could not attend, as he wrote to his former colleague, Mr. English:—

'13*th Dec.* 1864.

'We re-open, please God, our school tomorrow. I am not strong enough to be there. Jesus will. I have greatly enjoyed being laid aside a few days. How good it is to be laid aside! How good it is to be separated from our ordinary work and duty! How sweet God's word! How refreshing to reflect on a Saviour's amazing love and faithfulness—to hold communion, feeble and distracted though it be, with Him who is our life and our all!'

And that he was almost anticipating and preparing for his departure appears from a letter of Mr. Sharp to the same:—

'*Jan.* 9, 1865.

'Mr. Noble is intending, I believe, to ask for a holiday from the Committee; but not to leave the place, only to review and assort his papers, which have accumulated for years. I have to look after the

school. In fact, he has been absent several times lately. We have only about 120 boys out of 250. Mr. Sharkey got only 30 or 40 out of his 140 in the Vernacular School.'

The place had by this time become so unhealthy, owing to the general prevalence of diarrhœa and dysentery, that every one, who could, forsook it; but the missionary band determined to abide at their posts.

One of the pupils in the school writes:—

'No spot in the town is free from infected air. Scarcely any house free from sickness. Diarrhœa is the chief complaint. Dear Mr. Noble was laid up for several weeks. His health, I am afraid, is very much shattered; but the *good old father* of the mission still never thinks of going away for a change.'

Friends tried in vain to get him away for a while. His reasons for remaining under these dangerous attacks are found in a letter to one who had kindly invited him to the delightful Neilgherry Hills, with their salubrious air and bracing climate:—

'27 *Feb.* 1865.

'MY VERY DEAR FRIEND,

'How kind of you to ask me to be your guest! How gladly I would come if I could! I think

love beautiful scenery, and, much more, brotherly ntercourse. But there is a good deal of alarm mong our own people, and very nearly all who can ave gone, or sent away their wives and children. 'he natives, too, are very full of fears. A good eal of sickness has prevailed in the town for a ionth past; and as my dear young native converts, orsaking home and friends, have come to me, as a ather, I feel I cannot desert them in this time of ear, and danger, and perplexity. In December I ad a sharp attack of dysentery, but through mercy was brought through, though I had two or three elapses. Bushanam, who lost his wife and child and nuch of his little property, and who was very poorly or seven weeks after the flood, and could not sleep, s much better.

'Ratnam and his wife and little girl, sweet little Iannah, are well. Through your great liberality, nd that of others, our poor Christians have been nuch assisted.

'I think I have lost nearly 2000 rupees' (200*l.*) vorth of books. Mr. Sharkey and Mr. Sharp not nuch less.

'The Society's loss in buildings, libraries, in chool furniture and apparatus, and in the death of lear Mulaya, has been very great, indeed.

'I know you will remember us in your prayers. Ask that we may glorify the Lord Jesus; and that,

now that His judgments are abroad in the land, the people may learn righteousness and turn from lying vanities. 'ROBT. NOBLE.'

Thus he abode steadfast at his post, even unto death.

In a letter to his brother, written four months after the cyclone, he gives an account of the extent of its ravages, and of the state of the town and country around; but the briefest allusion to these will suffice:—

'*March* 7, 1865.

.... 'Since any letter passed between us, it has pleased the righteous Judge of men to bring over us the most fearful visitation—something like that of Sodom and Gomorrah—a sudden overwhelming destruction.

'The sea rose at midnight on the 1st Nov., and swept more than twelve feet deep over the highest spring-tide. Perhaps 40,000, certainly 35,000, perished in an hour, and cattle and other living creatures innumerable. In the town itself not less, I think, than 15,000 people died, and four-fifths of the houses were thrown down. Many in the dark ran out of safety into death. Many old and blind escaped, while the strong and young were swept away! and, incredible as it may seem, some who were suffering from asthma and rheumatism suddenly got well!

'Noble efforts have been made by the Government to aid the people, and individuals* have put rth most liberal exertions on behalf of the sufferers.

'The Church Missionary Society's Committee as very prompt in ministering to our necessities, id Christian friends vied with each other in sending pecuniary aid. Several of us have been ill. I ive had the worst sickness, and the sharpest of any nce I came to India. Dysentery for some days ought me very low. . . . . How deeply I sympathise your domestic afflictions! How I wish H—— id his wife would come to us! I was thirty-one fore I reached India—Mr. Tucker was forty; yet s labours were singularly blessed. 'R. N.'

One more letter, perhaps the last written by obert Noble, was received by his family; it was reecting the Zenana mission, which, as ever, was the bject of his solicitude, and which Mr. Maddock id given him hopes might be commenced this year, sending out two ladies from the Female Edution Society for India. It is addressed to his other, and immediately preceded his decease:—

My beloved Brother,

'You will, I am sure, be anxious to learn

* A native gentleman, formerly his pupil, but not a vert, though a great sufferer by the cyclone, was the first send him food and money.

what has been done respecting the ladies you w interesting yourself to send to us, in order to br the Hindu females of respectability under Christ instruction. The Secretary, Mr. Maddock, wr me a letter that greatly rejoiced my heart, a made it bound with delight at the thought of s seeing what I had so long hoped and prayed f but the Lord has not been pleased to grant me desire yet.' Then, giving an account of the fail of the proposed and promised help, he says: 'N nearly twenty-five years have passed without a thing being done in this department; yet, dear brother, I hope you will use your utmost exerti to have other agents sent.'

Though he was thus disappointed, we rejo that we are able to say, in reference to this matt that a pious and accomplished young lady, daughter of a clergyman in Leicestershire, has, i most beautiful spirit of self-denial, lately gone to Masulipatam for the very purpose required, a is, doubtless, now at Madras. May her example imitated by others!

Continuing his letter, he says: 'It has plea Him who does all things well, though we cannot it at the time, sorely to try you in the health of y family. Give my most heartfelt love to Betsy, a all who remain. Can you send me any news of t Frewen-Turners? of dear Mr. Sawyer? My best lo

Mr. Wilson. Remember me, with grateful ian affection, to the Burnabys. What large ions you report at Evington and Six Hills for hurch Missionary Society!

'Ever your devotedly-attached brother,

'R. N.'

his was his last letter home; and, feeling that s standing on the borders of the eternal world, urally reverts to the early scenes of his youth, is dear friends, and his early ministry in Eng- and it shows that his only desire was to leave ission in a prosperous condition, and to bring ople whom he loved—male and female—into orious liberty of the children of God. That s thus expecting, and even longing to depart, e with Him whom his soul loved, is evident a passage in a letter addressed to Mr. Sharp, ad informed him of the illness of an old and riend in England. His reply was, 'Mr. S—— excellent man; and no doubt, by this time, very hat world for which I so intensely long.'

he longing desire to depart and be with Jesus, felt, was soon mercifully granted; and a short am from India, stating

'NOBLE IS DEAD,'

sed his friends and the Church Missionary y of the loss they had sustained.

[illegible]

[illegible]

[illegible]

'My dear [illegible]

[illegible] completely prostrated him, and [illegible] ended in dysentery and death.

' During his illness, not a doubt of the safe soul ever crossed his mind. His emaciated nance was all peace and joy. He repeatedly his conviction that he should not recover. he longed "to go home" (heaven), and that was over. Still he was able to say, "Thy done!" Two or three days before his death h wandered considerably: so much so, that it small source of grief to all of us. He might

have been able to tell us much more of himself, ur great comfort and edification. On the last of his stay with us, however, he was able to leave rd of counsel to several around him, and many at from him. He then, apparently after much y suffering, gently breathed his last. I cannot much more: the blow is a hard one; but it is ed in love. Our medium of union is gone; but Spirit can keep us together in love and concord. mission has lost, as it were, its crown—its man ayer, of faith, and patience. He was, indeed, a ark, and even the enemy respected him. We do raise our brother; but we praise and magnify grace which raised up such a man for us, and d him to us for more than twenty-four years. as seen the fruit of his self-denying labours, from h he now rests; and his works do follow him.

'Believe me to be, in deep distress,

'Yours affectionately,

'J. E. SHARKEY.'

P. S.—He told me on Sunday, "If it please God ke me, dear friend, may He be with you." On her day he remarked: "What distresses me most n." When I reminded him of the ground of acance with God, the righteousness of Christ, he ated. He said, "I have lived long enough; it me to depart." When I called to his remembrance

St. Paul's desire "to be with Christ, which i better;" nevertheless, his willingness to abide i flesh, on account of his converts, he said " Another time he asked me to read to him. I the 25th chapter of Isaiah. He listened with utmost attention; and before I had conclude said, "*Very appropriate.*" I prayed and left My dear wife called to see him. He said to taking her by the hand, "We have laboured ther, side by side, for twenty-three years" (be m nineteen years). "'Tis a short separation; we soon meet again. All our mistakes are in hands. He will order all things well." He quently complained of pain. The last night stay with us I was with him from ten to t o'clock. He was very uneasy, and found rest one posture. We had to lift him up on his frequently. I repeated several texts to him. I kept silence he said, "Tell me something m I said, "Do you remember Calvary?" "Yes," he plied. "He gave His back to the smiters, and cheeks to them that plucked off the hair." He me to pray, leaning his head on me. Between and four o'clock that morning I was by his again. Mr. Sharp asked me to say somethin him. I repeated some texts, and used various tions of the Bible. His mind wandered so m that it was needful to bring it back to some

more profitable: and the only way to do it was, we found, by telling him something of Jesus. He is now safe on the other side of the river, arrayed in fine linen, clean and white, saying, "Alleluia! Salvation, and glory, and honour, and power unto the Lord our God." We desire to glorify God in him.

'He arrived in the country in 1841. In October, 1843, I accompanied him from Madras; and have ever since had the privilege of co-operating with him. Our brother Fox died, I think, in October, seventeen years ago. The fathers of the mission have gone. We feel, we trust, our weakness. Our constant cry is for mercy. The Lord help us with grace in this our time of need. Excuse these hasty lines. Nothing hurried can convey anything like an adequate description of the character of our dear departed brother. His strength and accuracy of mind, his remarkable thoughtfulness, his self-denial, prayerfulness, and patience, his inflexible firmness, his deep charity, his preaching powers, his winning manners, and much more, must be described, before anything like justice can be done to his memory.'

His funeral was attended by all the European residents of the station, and by thousands of natives. The following extract of a letter written to his former commanding officer, Captain Hope, in England, by a Sergeant of the 1st Regt. of Foot, who, on getting

his discharge, became a Scripture reader under Ro-bert Noble, will be read with deep interest:—

.... 'Oh! pray for me, dear sir, that I m follow the example of whole-hearted devotednes Christ which He permitted me to see in His dear d parted servant, the Rev. R. Noble, who "went hom as he expressed it, on the 17th October, after a pa ful, but happy, sick-bed of a fortnight's duration.

'At the very outset, when he first called in Doctor, he said, "My work is done; I am go home." Very humbly, patiently, cheerfully he b his sufferings, which only became known from answers he gave to the Doctor's professional quiries.

'He bore a sweet and decided witness to the s ficiency of Jesus, and the utter worthlessness of ev other refuge .... I had the happiness to sit by side immediately previous to his flight homew and almost his last conscious act was to call for Bible, and, turning to Matt. xxii. 37–40, pointe out to me. I cannot but consider it as his dy counsel. This was very characteristic of himself whom the very natives (some of whom hated him the perverter of their children, while at the s time they highly esteemed and reverenced his be tiful and truly noble character) say that "he lived for himself, but for God and his fellow-men."

'Oh, may I have grace to follow him as he folwed Christ! We who remain behind, even in the west offices, greatly need the prayers of God's ople and the help of His Spirit, that we may so lk as not to give occasion to the native population deny *the work and power of Divine grace* in him, d to ascribe his excellence to the power of his own tural disposition. Truly, that was noble, most ble; but his dying words give us the strongest surance that his own heart's language was, "Not to me, not unto me, but to Thy Name give the ise." Oh, may we all have grace so to walk to e praise of that only worthy Name!

'It is a remarkable fact, though altogether undened, that those who were chosen with regard to respondence in stature to bear him to his grave, re Christians of as many former castes and creeds.

'At the left foot was an Englishman,—at the ht, a Mussulman; the centre was upborne on the ht by a Pariah,—on the left by a Shoodra; while Brahmin bore the right shoulder, and a Vellama e left. The service was read by a Shoodra and a ahmin (Deacons, the first-fruits of Mr. Noble's nistry), and by an Eurasian and an Englishman.

'Even so, O Lord, speedily may all the various l discordant castes, and creeds, and tribes of this nighted land, be found united in giving honour l service to Him whose servant was thus borne to

rest from his labours by representatives from all their varied sects, to whom Thou madest him a blessing and a witness; yea, let the day speedily come when all people shall obey Him. "Hasten it. O Lord, in Thy time." 'G. MASON.'

To these testimonies from the oldest of his brother-missionaries, and from his Scripture reader, we add one from his former colleague, Mr. English, who, writing from Secunderabad, under date April 9, 1866, says:—

'His self-denial, faithfulness, and indefatigable perseverance, without change or rest, are too well known to need any comment; but I think that few knew the extent of his large-hearted benevolence. More than once I have been called upon to correct the mis-statement that he possessed independent property. I know no language so suitable to describe this faithful minister of Christ as the words of inspiration, 2 Corinthians, vi. 4–10.'

What was the estimate entertained of Robert Noble's character and work by others of his countrymen in India, and by the natives amongst whom he had laboured, and how great was the loss sustained in the Madras Presidency by his removal from his work as a Christian Educationist, will be gathered from the following extracts from the Public Journals

of the day, and from an Address of the Native community of Masulipatam. The manner, also, in which it is proposed to perpetuate his work and memory will be seen from an Appeal which has been issued by the Church Missionary Society.

From the *Madras Observer*, Nov. 16, 1865:—

'On the 5th July, 1841, there landed at Madras two recruits for the missionary army of this diocese, who were soon seen to be men of no ordinary courage and ability for the work to which they had given themselves. These two were Henry Fox and Robert Noble: appointed to labour in the Telugu country, they applied themselves to the enterprise before them with all the ardour and spirit of Christian heroes, and yet with perfect simplicity and sobriety.

'Looking the evil full in the face with which they had to grapple, they were neither daunted by its gigantic and appalling character, nor did they indulge in any romantic ideas of speedy success.

'Strong in the Lord and in the power of His might they were valiant for the truth, and did quit themselves like men; but at the same time it was all quietness, and without exaggeration in thought or word.

'They were never heard to dilate upon the magnitude of the task, or to talk of the trials and privations of a missionary's life. On the contrary, they were free to confess that, if missionary work has some trials peculiar to itself, it has also joys of its own; and perhaps in nothing did they more commend themselves and their work to the approbation and sympathy of others, than by the unaf-

fected simplicity and cheerfulness with which they went about it.

'It pleased the great Head of the Church, at an early period, to remove one of these labourers from the mission field. Obliged to return home by sickness, Henry Fox was called to his rest in October, 1848. Fragrant is his memory, both for the sweetness of his character and the influence of his example; and on how many did the mantle of this young prophet fall when he was taken! how many, who have since entered on missionary enterprise, caught the spirit either from Henry Fox when living, or from his Memoir after he was dead! Of him it may be truly said, "The memory of the just is blessed."

'Seventeen years after the decease of his brother and fellow-worker in the Lord, on October 17, 1865, Robert Noble was called from his labours to his rest. Since that terrible inundation at Masulipatam last year he had never been thoroughly well, his constitution having then imbibed the seeds of the disorder to which he at last succumbed.

'The removal of such a man at the present time brings the cry of the Psalmist with urgency to one's lips,—"Help, Lord, for the godly man ceaseth; the faithful fail from among the children of men." His death creates a gap that will not be easily filled. We bow with submission to the Divine Sovereignty in this matter; but we may, nevertheless, without inconsistency, mourn that one, who was truly a hope in Israel, should be taken from us.

'At the very outset of his career Robert Noble determined to devote himself to educational work. At an early period, therefore, after his arrival at Masulipatam he commenced a school, to which he devoted, until his death, all the

nergy and strong will of his character. It was a school of , high order, as the writer of this notice can testify; having ad the opportunity, in 1861, of examining it, he has no esitation in saying it was one of the most thorough and 7ell-conducted schools which he has ever visited.

'One of his pupils, in 1863, in the Government Matricu- ıtion Examinations, stood at the very top of the list.

'The influence which, through the medium of this chool and by the force of his character, Robert Noble rielded, not only in Masulipatam, but in the region for ıany miles round, was something extraordinary. Far way to the west, as we can testify, his name was known, nd had in honour. The heathen looked on him as a ıan of great power and great sanctity.

'He had an inflexible will, and this, conjoined with a ıoly, devoted, and self-denying life, commanded their everence.

'He had a most loving, tender heart towards his pupils nd towards the heathen, and this won their affections.

* * * *

'No one more than Robert Noble ever acted from leliberate principle; in none more than in him was exhi- ›ited high resolve, steadfast purpose, and unswerving con- istency of conduct.

'It was impossible not to admire him, even when in cting out a particular view you differed from him; so evi- lent was the integrity of his motive, and the vigour and arnestness of his doings.

'With that great Society to which he belonged, and vhich by his death has sustained so heavy a bereavement, ve deeply sympathise.

'We can scarcely venture to hope that his place will

be supplied; but we do hope and believe that the *grand work* which he was permitted to commence, and carry forward to such completeness, will be taken up by other men full of the Holy Ghost and faith, to whom it shall be given to reap in abundance what he sowed so richly.

'To all missionaries who have survived these good and faithful men in India, may grace be given to be followers of them as they were of Christ.'

A month after his death the Native gentlemen of Masulipatam held a meeting to raise a memorial to their departed friend, the report of which is too important to be curtailed. The word 'Garu' is equivalent to our 'Esquire.'

'NOTICE.

'On the morning of the 18th November, 1865, the Committee for the "Noble Memorial Fund" convened in Buttayyah Petta, C. M. Hall, a meeting of the principal members of the native community in this town, among whom were D. Purushottamaya Garu, Gudur Krishnaraw Pantulu Garu, C. Venkobaraw Garu, T. Narasingam Garu, V. Damodaraya Garu, T. Pattabhiramaya Garu, Jahni Ali Sahib, P. Suraya Garu, V. Venkatachalam Garu, V. Subrahmanyam Garu, Makarla Ramaya Nayndu Garu, Veda Krishnaswami Garu, Vetsa Bhamaya Garu, Vetsa Bhashyakarlu Garu, Jiddu Ramanna Garu, &c. &c., and Rev. M. Ratnam (the Secretary), and Rev. Ai. Bushanam (the Treasurer).

'Gudur Krishnaraw Pantulu Garu having kindly ac-

cepted the chair, the Secretary, Rev. M. Ratnam, opened the meeting by requesting Jahni Ali Sahib (one of the best pupils of Rev. R. Noble) to read the following English Address, prepared for the occasion, which he did in a clear tone and in an extremely impressive manner. The close of this excellent performance was followed by a very loud and hearty clapping of hands. This done, the purport of the discourse was most idiomatically delivered by P. Suraya Garu, in the form of a Telugu address, on account of those not familiar with English.

'The Chairman then rose, and urged upon the assembly the expediency and necessity of the measure so strongly advocated in the addresses; V. Damodaraya Garu seconding him. Subscription papers were then sent round; and the value of donations put down amounted to rupees 1290.

'ADDRESS.

'Every country has had its heroes, patriots, philanthropists, &c., whose memory has ever been held sacred, whose names idolized, and whose deeds immortalized, by the nation in their ballads, recorded in their archives, and extolled in history. Farther, they have been revered by their countrymen, and esteemed by foreigners. In many, if not in most instances, lasting monuments of different shapes, in various manners, have been raised to perpetuate their names and deeds, by grateful friends as well as admiring strangers. These have served the after-generations, from age to age, to be proud of their nation and ancestry, and have, in a great measure, excited in them a spirit of emulation. Moreover, others saw and acknowledged in these monuments the regard and gratitude of the country for their heroes, &c. We need not go far in search to exemplify the above

statement; in India itself such cases have taken place. The subject of the present address, you are all aware, was a Protestant missionary; therefore it is necessary to produce similar instances: consequently others, which might be very striking and peculiar, have been omitted as irrelevant. Hitherto, though no Native community perhaps has had an occasion exclusively to do anything in honour or to the memory of a departed European, yet they have most liberally contributed towards it, in common with Europeans, &c.: *exempli gratiâ*, towards Duff Memorial Hall at Calcutta, and Anderson's Church at Madras. Some years back, at Madras, a mission schoolmaster's wife died, and all the pupils subscribed and built her tomb. During the savage mutiny and inhuman massacre of 1857, missionary life was almost everywhere spared. All these evidently show the feeling and regard the Natives have towards missionaries, especially those connected with education. Should these towns come forward with their money, and show their love and gratitude in a solid manner, and we merely talk, and not give proof of our real feelings? Far from it! Lately you showed the same spirit in contributing towards the relief of Lancashire sufferers, and in gracing, most deservedly, the departure of our beloved and invaluable Collector. It is hoped the same liberal spirit will be manifested on the present occasion also.

'Let us for a moment consider the past life and labours, and their fruits, of our departed missionary friend and benefactor, and see whether he is not worthy of our regard and gratitude, to vindicate the reasonableness and utility of our present project. The late Rev. Robert Turlington Noble was the fourth son and youngest child of a clergyman in Leicestershire; the family consisted of four sons

und two daughters. He was his father's Benjamin, and 'tender and only beloved in the sight of his mother." The ldest brother rose to become a Member of Parliament for he town of Leicester, and died about five years ago; the ther two, one a clergyman, and the other a surgeon, are till alive. Of the sisters, the eldest, who was more than mother to him, and to whom, he often said, he owed all is comforts, died, to his great grief, in 1863; the youngest, who had taught him to remember his Creator in the days f his youth, which was the germ of his devoted life, died efore he came out to India. We are not much acquainted rith his early life, nor does it at all concern us for the resent. One fact might interest us all, and that is, while ery young he had decided, in spite of his companions idiculing him, and against the will of his parents, to ecome a missionary. His father had intended him for his urate (that is, assistant). He was educated at Oakham, n Rutlandshire, and entered at Christ's College, Cambridge, but graduated from Sidney Sussex College. While t college, he fell so very sick that all despaired of his life; ut he was spared for us — he had a work to do.

'At the age of about thirty-two he came out to this ountry, in 1841, with the full intention of *burying his ones in Masulipatam:* he kept to his purpose. After pending a few months in Madras, in acquainting himself a ittle about the district to which he was bound, and in storing is mind with the best of advice as to the plan to be pursued in accomplishing the object for which he had made reat sacrifices, he arrived at Bandar, at the end of the ame year. On his arrival he had to study the language, n order to gain free access to the people: this was rather hard task for a man of more than thirty, still he devoted

to it two years, and passed a creditable examination. In the meanwhile, fresh and unforeseen difficulties were presented to him—European dissuasion and Native discouragement. An officer, who had wasted his time and fortune in trying to cultivate the swamp behind the cantonment, told him one day, that all the labour on the Natives of Masulipatam would be as vain as his own on the swamp had proved. On one occasion a Civilian remarked to him, that to educate and convert the Natives, especially the Brahmans, was quite impossible; this gentleman had the privilege, in 1857, to see hundreds of Native youth, the Brahmans forming a fair proportion, under a course of the best education to be had in these parts, and also five converts, of whom three were Brahmans. On another occasion, a Native gentleman, who was a stanch friend of the mission to the end of his life, warned Mr. Noble not to expect more than *five-and-twenty* boys in the school which he was about to open: this friend was permitted to see the school crowded with *three hundred Native youths.* Another's mind would have sunk by such remarks; a person of a different character would have given up all idea of a school as a useless attempt. But it was not so with Mr. Noble; his well-known watchwords, "Firmness and Perseverance," kept him from such failings, and he derived strength and courage from a source of which his short-sighted friends were ignorant. Under these disadvantageous circumstances, in conjunction with Rev. J. E. Sharkey, he opened the school with two pupils, in 1843. This ominous beginning was sufficient to have damped the ardour of any person of ordinary character. *What! two teachers for two pupils?* one might have reasonably cried. Just at this time a very tempting offer of a Chaplaincy, with

a salary of rupees 700 per mensem,* was made to him. Any one would have gladly availed himself of it as the most opportune and providential offer; but he magnanimously refused it, and patiently persevered in his school. It need not now be said how the numbers gradually increased, what falls it has had, and how, every time, phœnix-like, it rose; or in what way it has attained to its present position, to be *the very first, in every respect*, among the schools of the Northern Circars, and one of the two best grant-in-aid schools in the whole Presidency of Madras. This has repeatedly been said of it by the Inspector and the Director in their reports. Pupils from this institution have reached the altitude of situations; they have become Deputy-Collectors, Sheristadars, Tahsildars, Sub-Magistrates, Missionaries, Schoolmasters, &c. They have ramified themselves into every department; the official ranks, not only in this and the adjoining districts, but also in far-distant ones, are for the most part filled by them. They are to be met with in the most northerly district of Ganjam, and the most westerly state of Travancore. They are to be found in the wide-apart Commissions of Mysore and Nagpore. The school has become a kind of reservoir, sending forth its refreshing streams almost in every direction; it has been a glorious sun, radiating its moral and intellectual light to the surrounding country, as our late Governor, Sir Charles Trevelyan, very keenly observed, that no sooner had he landed at Kakinada than he began to feel the blessed influence Mr. Noble's school was spreading. To what can all this be attributed? To his faithful labour, watchful diligence, unflinching firmness, and praiseworthy perseverance under Divine blessing. He looked not

* *I. e.* 800*l.* a-year.

merely to the intellectual and spiritual training of those who were brought to him, but he did not overlook their bodily wants. He freely opened his purse to the poor, relieved the distressed, felt for the afflicted, cheered the downcast, comforted the mourner, &c. What has been said of Arnold, can truly be said of Robert Noble in this respect. "Independently of particular occasions of intercourse, there was a deep undercurrent of sympathy, which extended to almost all his pupils, and which, from time to time, broke through the reserve of his outward manner." Mr. Noble not only gave out of his own pocket, but also persuaded his rich friends to do the same. In this way he was enabled to feed the very poorest, pay school fees for those not so very bad off, and give scholarships to the most deserving. By such means he enlightened the minds and relieved the wants of his pupils. His conduct was quite consonant with his name; his name was most significant: he was *noble* by name, *noble* in mind, *noble* in action, *noble* in purpose; he was altogether *noble*, made of a *noble* stuff, and endowed with *noble* faculties: by his *nobleness* he was endeared to people of different ranks, creeds, and dispositions; he became the friend of the young and old, rich and poor, master and servant, high and low, enlightened and ignorant. His great motto seems to have been, "Let us do good to all." In his humble calling, by his singular devotedness and peculiar philanthropy, he became great — rose high in the estimation of others. The chiefest authorities had the greatest respect for him: Collectors and Judges paid the utmost deference to his word. His word, like that of Cæsar, "might have stood against the world." We said, he gave his money and time: was that all? *Nay, he gave himself up entirely.* After the

Government examinations came in, he taught every day regularly ten hours; so heavily did he tax his strong constitution and overwork himself, that his iron frame at last succumbed to the Herculean work, and he himself fell a victim to the cause of education. He taught while he was able to sit up, and worked till the very last atom of strength was exhausted. The school was his wife, the pupils his children; its distinction was his life, and its destruction, which God forbid, his death; at the cost of his own life he has left it at the pinnacle of glory. The wish of every friend will and ought to be that the glory bought with such a dear price should never sink, but become imperishable. The Church Missionary Society urged on him the necessity of a change to recruit his failing strength, and rest awhile his shattered nerves. Medical advisers promised to give sick certificates; private friends offered to defray his expenses: no entreaty, no promise, no offer could or would in the least move him from his purpose. The frightfully anxious night of the cyclone, and the two subsequent dangerous attacks of dysentery and fever, failed to stir him from Bandar. When the European residents commenced leaving the place one after another, he assured the little band around him, that should the whole European body desert the place *he would not.* Here was an example of self-sacrifice and sincere love. He loved Masulipatam and its inhabitants to his death—untimely death, at the premature age of fifty-six. Even in his last moments, during his delirium, the school was at his heart; his thoughts were about it. We rarely find a European missionary spending *twenty-four years* of constant and arduous labour, without the slightest idea of change or home, in a foreign land; living for and dying in the

cause of education; cheerfully dying in the midst o converts, out of the sight of relatives; gladly burying bones among native graves, far away from family ceme as the late Mr. Noble did.

'We might naturally suppose that he was the hap of beings; free from all annoyance; nothing to di his peace of mind; his path the smoothest. History experience teach us that the greatest benefactors have had enemies; so was the case with Mr. Noble: he made some his enemies, though many were his frie he had many trials and troubles, straits and difficul several times he was violently opposed by Europeans Natives. He had open enemies to contend with, treacherous friends to guard against. The highest off at one time became his bitterest foes; began to int his downfall, cross his projects, defeat his plans, t obstacles in his way; in short, they tried to drive hi of the country. All the Masulipatam authorities coul said to have been against him, and he against them. than once he was reduced to such straits, that nothing left him but to close the school and return to his n land. He might well have groaned under these diffic and cried,—

> "My soul, with various tempests toss'd,
> Her hopes o'erturned, her project cross'd,
> Sees every day new straits attend,
> And wonders where the scene will end."

But he was not to be overcome by such overwhel powers and combinations. He had, with John New "a frame of adamant and soul of fire." He was not a gether helpless; there were faithful friends to advise. courage, comfort, and aid him with all in their power:

ɜ time an Unseen Hand was supporting and delivering so that in the end he rose superior to every obstacle, and trouble; his enemies were vanquished and put ght; and *he lived to see the desire of his heart ac-'ished.* Thus he has left behind him a glorious name mperishable fame; it can truly be said in honour of ived memory,—

> " *Si Monumentum quæris, circumspice.*"
>
> If you seek for a Monument look around.

e are living monuments—the results of his labour, ow the wonders he worked.

Ve all respected him while he lived, honoured his l remains by attending the funeral by thousands, and l them in a grave watered with our tears. *Is there g more?* Have we reached the limit? His presence , magical influence over us; his name was a most ious spell with us: should his memory die away ıt a token of love and gratitude from us? What osterity say to it? Will not our own consciences : us? Can we stop the mouths of others from ng us? Ought we not, on the contrary, to vie with who have been liberal with their money to honour living and dead benefactors? While our benefactor he required nothing of us; when he is dead he needs g from us. He did everything for himself. If we ything it will be for our own satisfaction, for the : of our countrymen.

n making this collection there is a double object in –the perpetuation of our departed friend's memory orthy and useful manner, and the promotion of edu-, of which he was the originator in these parts. This

[illegible] besides the managing Committee hope to combine in founding certain valuable Scholarships, to be called after his name. In this way the name of Mr. Noble will constantly be on the lips of everybody, and education can be helped to a certain extent. By such aid some who, though anxious to reach "the temples of Greece and Rome, which are bosomed high in tufted trees," yet are unable to do so from pecuniary circumstances, will have an opportunity given to them to obtain their cherished object. Some of the famous characters in Europe rose to eminence in this way. No doubt, even in this country, there are many in whom those talents, which were formed to do honour to human nature, and to the country which gave them birth, are stunted in their growth by the frosts of poverty, and their unhappy possessors are lying in some unknown nook, who, under happier circumstances, might rise to the highest pinnacle of ambition and renown. What an invaluable boon would a Scholarship be to such a one! The Parsees in Bombay subscribe by thousands towards education; and will not the enlightened minds here, who have reaped and do reap the fruits of education, keep pace with their brethren of the western Presidency? Have they seen the benefits of education, and not we? Are they anxious that their fellow-creatures should participate with them, and should not we? Have we not the same faculties and feelings as they have? or are we inferior to them in any respect? They are ready to show their generosity on every trivial occasion; we are called upon to show ours on a very solemn and laudable one, perhaps a rare one too. The European friends have already undertaken to build a suitable school-room, and, if possible, to found some Masterships in honour of Mr. Noble's memory: it

ich they hope to raise at least fifty thousand rupees. If y can do what lies within their power, let us do some-ıg commensurate with our means. The Europeans are under such obligations to Mr. Noble's memory as Natives are: he never left his home and friends for n, for us he did; he never spent his time and talents :hem, on us he did; he never lived for and died in their se, for and in ours he did. They merely want to show extent of their respect for him; but we have to go ond that: we have to give tokens of our love and grati-e. Some of us, through him, have attained to our sent position, hold our social rank, move as we do; all e would have been out of our reach but for him. Others ong us, through his instrumentality, have been raised ı the loathsome depths of poverty and ignorance: to t of us he gave a taste for that knowledge and science 'hich we are now proud. He fairly set us in the way ıonour, wealth, and true greatness. Nearly half the ilies in the town were connected to him directly or rectly; if all now come forward to do honour to his ıory, a considerable sum can easily be raised, and the ct in view in no time fulfilled. "Be mindful of favours ived" is the maxim deserving our notice. Therefore it oped, and naturally expected, that none present will allow himself to be stigmatised with the odious epithet ngrateful. Ingratitude is one of those qualities that most abhor. Shakespeare, one of the greatest English s, says,—

> "Sharper than a serpent's tooth it is
> To have a thankless child."

real cause of our late friend's true greatness was his

love and gratitude to his greatest Benefactor, best Friend, most merciful Saviour, which were reflected in his love to the souls and bodies of his fellow-sinners. If there be any love and gratitude in our bosom to our friend and benefactor they can no longer extend to him, but ought and can be manifested in aiding that cause for which he lived and died, and, so to speak, in which his spirit is sure to take delight.'*

Let the readers of the above bear in mind, that this Address was written and spoken by one of the pupils of the school in a foreign language. And mark the progress which it indicates, both in the speaker and hearers. But, above all, let them remember that this testimony, so highly applauded by the assembled Natives, was given to *a devoted Christian missionary*, who had so diligently taught them daily in the Holy Scriptures; and with such effect, that eleven of the young gentlemen of the neighbourhood had renounced their religion and become Christians; and then they will realise something of the progress which Christianity is making in India, and the change taking place in the Native mind.

Stimulated by this Native movement, and the expressed wishes of many Europeans, the following Appeal of the Madras Corresponding Committee of the Church Missionary Society was soon

* Can a *greater proof* be given of R. N.'s success as an Educationist than the fact, that this address was delivered by one of his Pupils, and printed by the Native press?

issued on behalf of a Memorial to the late Rev. Noble of Masulipatam :—

'he Corresponding Committee have resolved to make peal to the friends of native education in the Presi- for a Memorial to the late Rev. R. T. Noble. own affectionate feelings towards one whom they so red had already suggested the idea. But it has also uggested to them by several gentlemen in high office Presidency, who appreciated Mr. Noble as a Mis- y and as an Educationist. And, further, a meeting s purpose has been held and a subscription-list opened sulipatam itself, and an Appeal* sent forth by the y's missionaries labouring there. The Hindu com- r of Masulipatam also have held an exclusively meeting for the same purpose. The Corresponding ittee feel that they are called upon to give effect, as n them lies, to these concurring wishes.

he importance of Mr. Noble's services *as an Educa-* may be estimated by many testimonies. In the last of Public Instruction in this Presidency, the In- , Major Macdonald, says:—"The importance of oral influence which Mr. Noble's school has always ed, and continues to exercise in Masulipatam, can be exaggerated." In the Proceedings of Govern- on the Report alluded to, we find the Governor in l saying, "Of the private schools of the higher class Madras Presidency), the Church Mission School in patam *stands first, as it has done for some years* In the *Madras Times*, of October 21st, 1859, we r Charles Trevelyan's impression with regard to the

* This Appeal is printed on page 349.

school thus put on record:—"On Wednesday, the G vernor visited Mr. Noble's school, and examined some the classes: he then spoke to the boys, and pointed out them the advantages they derived from being under a m of such character and attainments as Mr. Noble, *whose fluence on the education of the rising generation he beg to feel as soon as he landed at Cocanada.*" And Gove ment officials of high standing, who were acquainted w the Northern Circars, have continually borne testimony *the character for truthfulness and courtesy, and a h tone of morality*, which very generally distinguished subordinate officials of Government who had received tl education in the school, though they had not embra Christianity.

'*As a Missionary*, sent forth to teach the way of sal tion to the Hindus, Mr. Noble, it may be fairly sta stood in the foremost rank of devoted missionaries. cherished a deep affection for the people of this land, gave himself up with a peculiarly single eye to their eter interests. For the twenty-four years of his sojourn India (during which time he never revisited his na land) he succeeded in allowing nothing to draw him a from giving the full bent of his powers *to them*. Mi trations to his fellow-countrymen in his own native tong and the mixing in English society, he deemed it his d as much as possible to forego, in order that his heart his mind might be kept sacred as much as possible for Hindus. Sundays and week-days, his house was open them for counsel and conversation on eternal things. Tl felt that in him they had found a devoted friend, and tl affection to him in turn, young and old, was very gr But it is well known, at the same time, that his holy

and conversation, and his singleness and purity of aim, as they were a standing testimony to all, were blessed to the spiritual edification of many of his fellow-countrymen.

'*To bring the Gospel to the hearing of the upper classes of Hindu society*, was the peculiar work which Mr. Noble always set before himself. For this work he offered himself to the Church Missionary Society, and for this was deputed by that Society to India, in 1841; *and this one object he ever kept in view, never swerving from it.* With this view his school was only opened to the natives of the higher classes; and the consequence was, that the larger proportion of his pupils were Brahmins, and the majority of his converts were from the same class. On the subject of Caste ("the unholy distinction of Caste," as he emphatically designated it), he held the firm conviction that it was too deep an evil to be dealt with effectually by any weapon of man's devising. The compulsory blending of all castes in a school he looked upon as calculated to alienate, unnecessarily, the affections of the higher classes from us, and to drive them from the school, and to force the lower classes up to a liberty for which the Gospel had not prepared them, while it did not at all eradicate the evil. The spiritual application of the sharp sword of the Word of God to the conscience he deemed the only weapon for that. On the other hand, he thought it unreasonable that Brahmins should be refused the bread of life, unless they were willing to receive it side-by-side with the lowest castes, before they were taught by the Gospel the sinfulness of the distinction. And he did not consider that the Gospel, if it penetrated into a Brahmin's soul, would be productive there of less loving tenderness to his brethren of all mankind, because it was learned in a school where all

were not admitted. The principle, as wielded by his hands, has certainly so far been most successful.

'The form which it has been suggested by many the Memorial should take, is that of the erection of a "Noble School Hall," in Masulipatam. The Corresponding Committee entirely concur in this view. For several of the last years of his life it was Mr. Noble's earnestly-expressed desire to have a hall of this kind for the better accommodation of his pupils. The carrying out of his wish was delayed, partly by the inability of the Society to grant the necessary part of the outlay (the Madras Government having most heartily offered the half of it), and, for the last year, by the interruption caused by the cyclone. The erection of such a School Hall is estimated to cost from rs. 30,000 to rs. 40,000. For assistance in the carrying out of this object, the Corresponding Committee now appeal to the friends of education in this Presidency. They are sure that no Memorial would have more fully met the wishes of him who has departed.

'Subscriptions will be received by the Secretary, at the Church Mission House, Madras; or by the Treasurers, Messrs. Arbuthnot & Co.; also in Masulipatam, by the Local Committee, consisting of the Revs. J. E. Sharkey, J. Sharp, and A. H. Arden.*

'By order of the Madras Corresponding Committee of the Church Missionary Society,

'W. GRAY, *Secretary.*

'*Madras C. M. House,*
November 28, 1865.'

* In London they will be thankfully received by the Secretary, Church Missionary House, Salisbury Square, Fleet Street: and by Rev. J. Noble, Nether Broughton, Melton Mowbray.

We now bring before our readers the Mission-
:ies' Appeal:—

'This Appeal is specially addressed to the friends of e late Rev. R. T. Noble, and to all who take a lively terest in the education of this country.

'For more than twenty-four years Mr. Noble devoted mself with untiring zeal to the education of the higher ders of the Telugu people. Those who have ever had e privilege of being acquainted with him do not require be reminded of his deep personal piety, firmness of ind, and labour of love. He never revisited his native nd, but gave hinself up "body and soul," as Sir Charles revelyan so well expressed it, to the great work com-itted to his charge.

'It was Mr. Noble's delight and privilege to attend his daily work, and keep in motion one of the most owerful of all machineries for undermining the fatal ck of Hindu superstition, and carving out at the same me goodly stones wherewith to lay the foundation of a ving church.

'Twenty-two years ago there was scarcely a single ell-educated native in the Masulipatam district. We night now point to hundreds of respectable Hindus who ave received a thorough English education in Mr. Noble's arge and flourishing school—a school which takes its rank lmost at the head of all the schools in the Presidency. We might also point to the commencement of a native clergy, to Christian schoolmasters, and to a family of converts, *all of whom, with one exception, were Brahmins.*

'Mr. Noble's moral influence is felt far and wide. Many a Native gentleman holding the appointment of Deputy-

Collector, Sheristadar, or Tasildar, is entirely indebted to Mr. Noble for his education and high position.

'The great work for which Mr. Noble laboured so successfully, and in which he died, yet remains. The labourers of the mission have indeed lost an able colleague, but there is One who still reigns. He changeth not, and His power ruleth over all.

'It was Mr. Noble's great desire that a new building should be erected for his school, as the one in which it was held was too limited for his increasing number of pupils. His many friends, therefore, feel that nothing could be a more appropriate memorial than a suitable School-house, built according to the plans which he himself had procured.

'It is for this purpose that the undersigned earnestly solicit the contributions of all who esteem Mr. Noble, and are disposed to continue his work.

'J. E. Sharkey,
J. Sharp,
A. H. Arden,* } *Missionaries of the C. M. Society.*

'*Masulipatam, November* 20, 1865.'

Another independent testimony is taken from the *Madras Times*, December 15, 1865:—

'It was Sir Charles Trevelyan who designated the Church Missionary Society's Educational Institution at Masulipatam, the "Cambridge of Southern India," and

* The Rev. A. H. Arden, B.A., of Christ's College, Cambridge, joined the Mission at Masulipatam in 1865.

hose who know the Northern Circars, who have resided here, and mixed freely with the people, will readily admit hat the beneficial influences which have radiated from this entre cannot be too highly estimated. He whose name is dentified with this great work—the devoted missionary, Robert Noble—after twenty-four years of arduous labour, as died. His loss is a great one: it will, indeed, be hard o fill his place; but the benefit of his influence he has left behind him. The men whom he has taught and trained, have gone forth into Hindu society with awakened minds and cultivated intellects, with a knowledge of the difference between their systems and ours. They have gone forth with many of their old prejudices shaken; and who can doubt but that they will exert a powerful influence upon those among whom their future lot is cast: that, as witnesses among the masses of the value of education, they will popularise its pursuit, and pave the way for greater things in the next generation? There remains, however, the work to be carried on. *Indian missionaries have, indeed, done great things for education:* John Anderson and Duff are names we all highly esteem: nor is Robert Noble unworthy to be placed beside them. But what we want is a succession of leaders to carry on their work, and to reap the fruit of their labours. We want, in fact, when a good work is commenced, to perpetuate it in our midst. By offering the advantages of a first-rate education, the missionary has the means of bringing the higher classes of Natives within his influence, in a manner that would be otherwise impossible; and although the number of actual conversions to Christianity may be but small, it is by no such results as this that the amount of good effected is to be estimated. Is it nothing that the rising generation

should at least be delivered from many of the old prejudices of their fathers; that their faith in their old superstitions should be shaken; that they should have clear notions, at least, as to what the Christian religion and system is? The fetters of Caste may be too strong for them to break, they may live and die professed Hindoos, but then their children will occupy a more favourable position than they ever did. Their minds will be freer, and from the way they are brought up, and the liberal ideas which they find gaining ground, they will feel themselves more free to judge for themselves, more free to carry out their convictions, whatever they may be. We know how plastic is the mind of youth, and how apt we are to retain the firmest our earliest impressions. What mighty influences, then, do the instructors of youth in our great public schools wield! If we could only give the Hindu such institutions as the public schools of Old England, with their tone, and their spirit, and their traditions, we should soon witness a very rapid development of civilization in the country. It was with such an object as this that Robert Noble laboured at Masulipatam, with what success Sir Charles Trevelyan bore witness in the account of his visit, published in the *Madras Times* of 21st October, 1859. It was Mr. Noble's great desire to erect a large and commodious building for the school which he established. He had already laid out rs. 4000 on materials, when the terrible cyclone came and washed the whole away. It has now been proposed to carry out this work, to raise a *Noble-College*, and found *two Noble-Masterships* of the value of rs. 75 a-month, and to build a bungalow for the accommodation of Mr. Noble's converts, as a Memorial of this great and good man, on the scene of his labours. An appeal has been put forward by his colleagues to invite

ptions for the carrying out of this work, according an which he had himself procured and revised. The l is signed by the Rev. Messrs. Sharkey, Sharp, and ; and it is estimated that about rs. 40,000* will be ed to carry out the design. We cannot doubt but ie amount will be speedily raised. . . . . One but meets a well-educated native in the Northern Circars ıs not been educated either at Mr. Noble's institution sulipatam, or Mr. Hay's late school at Vizagapatam. he latter should have been given up by the London nary Society is a matter of great regret; and that ce has never been adequately supplied, even by a nment school, is what many intelligent Hindus are to admit. . . . .

ut as the Mission School at Vizagapatam has ceased it, there is all the more reason that the public should it, that Mr. Noble's seminary shall at least be placed ermanent footing, that a suitable building be reared, ıdowments provided, and that one first-class Mission l, especially designed for the benefit of the higher , shall always be maintained among the Telugus. could not be a more fitting testimonial to the memory h a man as Robert Noble, who, as Sir Charles Tre- ı happily expressed it, "gave himself up, body and to the great work of Christian education; and it is hat the public should, from time to time, show an ciation of a man's life, devoted and sacrificed to the otion of the highest interests of humanity, by taking ie charge that he has laid down, and by hearty rt, as far as in them lies, carrying out and developing iews to a successful issue.'

* £4000.

CONCLUSION.

'His work still lives; it blossoms from the dust,
And a glad future holds the fruit in trust.'

ASSISTED by kind friends, the writer of this Memoir has now, to the best of his ability, nearly finished the work given him to do; and as he ever felt while his excellent brother was living unworthy even to bear his shoes, so he has to regret that some more able pen has not been found to portray the holiness and devotedness of his character, and the greatness of his work.

The testimonies just adduced, however, speak for themselves, and show how he came to his grave after a life of great usefulness, and with no little honour. Deliberately choosing to cast his lot among a people in our great Indian Empire who had been utterly neglected by the Church of England, totally destitute of any education worthy of the name, he raises up a School which is termed by the Head of

Madras Government 'the Cambridge of the thern Circars of India;' sends forth from it hunls of young men into the Government offices, and ır influential positions, who are noted for their ity, truthfulness, and high principle; leaves it ull efficiency with 310 students; and, above all, ıers around him a family of converts to Christ, ve in number, mostly Brahmins, who have coned steadfast in the faith. May we not ask, 'Has his mission been a grand one? Is it not unique? there been anything like it in India, as regards hmin converts, in the whole history of missions ng the present century?' Nor has the work ed with his death; for it is only recently that ıunts have been received of the avowal of Christty by two more Brahmin pupils in his school, :h, happily, shows that the work has not been endent merely on his personal influence, so as to when that was withdrawn; but, as he himself ld have acknowledged, on the operation of God's y Spirit, and thus affording the most hopeful en-agement for future labour. We learn, also, that e is quite a spirit of inquiry in the district ınd—eighty-seven people having been baptized ne village; whilst in another village fifteen faes have placed themselves under Christian inction, and in several other villages the people favourably disposed; but how to provide them

with suitable teachers is the anxious question which arises.*

Robert Noble has, indeed, discovered in the Telugu country a mine of intellectual and spiritual riches; has shown us how to work it; and has, under the blessing of God, produced specimens of such worth and beauty, that if we, in dependence upon the same blessing, follow in the course he has pointed out, and worthily sustain the school he has raised, both the Government and the natives will be equally enriched and benefited. Had a gold mine been discovered, thousands would have rushed in eager haste to the working of it; yet here is something infinitely more precious than gold which perishes.

Let the young Christian gentlemen and ladies of England, then, ask themselves whether this work is not worthy of them; and whether it is right that

* The statistical Returns of the Masulipatam Mission, to the end of the year 1863, show that there were then of Natives under Christian instruction,—

Baptized, men, 81 ;	women, 93 ;	children, 148 :	total	322
Unbaptized „ 27 ;	„ 17 ;	„ 13 ;	„	57
			Total ..	379

Of children of all castes and classes, learning in all the schools throughout the district,—

Boys, 638,	of whom 68	were Protestant	Christians.
Girls, 109,	„ 46	„	„
Total .. 747			

velve millions of souls, under our own Government, thirsting for light and knowledge, and so ready to embrace Christianity, should not awaken their sympathies and enlist their services—especially now the path has been cleared, and success known to be certain, if the work be carried on in the same spirit?

Let Christian parents also ask themselves if they could do better for their children than to give them up for this work, if they earnestly desire to undertake it?

It appears a strange and mistaken view of things which can induce parents to rejoice in Indian appointments for their children, whether in the military or civil departments, and yet hesitate to allow them to go there as missionaries and educationists.

Let them look at the success of Robert Noble, and ask themselves whether one military officer, or one civil servant in twenty, attains the honour he attained, or is instrumental in doing half the good which he was permitted to accomplish, to say nothing of the great and final reward?

Let us banish, then, this vulgar error, the result of centuries of darkness and unfaithfulness; and while we say with the Apostle, "some glory in their shame," let it not be said of any Christian parents that they are ashamed of their glory, and do not rejoice when their sons and their daughters are en-

dued with a missionary spirit. No! God forbid! We have not so learned Christ, or the value of the Christian religion.

The writer of this Memoir has, from among his five brothers and sisters, had a sister and a brother missionaries. Those who stayed at home have been, as a general rule, successful in life, and would be termed a fortunate family. This success may be distinctly traced to the piety of the father.

And has the example of the two missionaries had no tendency to promote the family well-being? The Biographer cannot believe it. He is fully persuaded that it has had the greatest tendency to keep alive and encourage any piety that may be found among them, to quicken them to higher aims, and less selfish pursuits.

There was much practical wisdom, as well as sincere piety, in the exhortation to his family of a dying nobleman, whose life is well known:—'I do not wish you to remember me as the Governor-General of India, so much as that I was the President of the British and Foreign Bible Society.'

One was a worldly honour, the consideration of which could have but little effect on the moral character; the other was an evidence that their father stood high in the estimation of the Church, and had devoted himself to promote religion throughout the world.

Such examples speak to the heart and conscience. ınd, delicate as it is to speak of one's own family, ıe writer may be permitted, as standing on the orders of the eternal world, to state that he con- iders the connexion with the Missionaries men- ioned in this Memoir as a great family honour and ımily blessing.

About two years ago a beloved daughter, aged eventeen, who had lived for several years a life of entleness, benevolence, and piety, died in such per- ect peace, and in such triumphant faith and hope, hat death had no sting and the grave no terror. he saw an Omnipotent Saviour and an opening eaven. She loved the Missionary cause; and the pirit of grace had not left the family.

The truth, then, the writer wishes to establish by hese remarks, and by the publication of this Me- ıoir, is this—that if "a Christian is the highest tyle of man," a Missionary like R. Noble is "the ighest style of Christian:" and he does not believe hat there is a more honourable and blessed em- loyment upon earth.

'Them that honour Me, I will honour,' is the ithful declaration of God, and is true applied to very case—individuals, families, parishes, and ations.

The *individual* is blessed in his deed who, from ve to Christ, seeks the salvation of others. The

family is blessed in which this spirit lives. The *parish*, in which it occupies a prominent place. And the *nation* which, feeling its obligations to the Giver of all good things, considers itself a steward of the light it has received, and strives to make it shine forth to other nations, that they may glorify our common Father in Heaven. He believes that England's safety and glory, as a nation, consists, not so much in her fleets and armies, in her commercial and manufacturing wealth, in her just and equal laws, in her Constitution, glorious for centuries; nor even in her high attainments in science and enlightenment in true knowledge: but England's greatness and security consist in the favour and blessing of God.

And how is that favour to be obtained and preserved? May we not reply,—When England is faithful to God, and dispenses the light with which she is intrusted throughout the dark places of the earth, and specially among the 200 millions in India, Africa, and other parts of the world, under her Government; when she shall consider this her great mission, then God, even our own God, shall give us His blessing. 'God shall bless us, and all the ends of the world shall fear Him.'

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